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By

MOST REV. FRANCIS J. HAAS

Bishop of Grand Rapids, Mich.

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WHOSE VICTORY?

WITH the war over in Europe, hostilities have not ceased over there. This is the hour of retribution—it cannot be otherwise. But we have a right, and in fact the duty, to ask if such retribution will bring about the peace this nation has earned after fighting against tyranny the greatest war in its history.

As Leo XIII used to say, we fight not against men but against ideas. If this is true, we can establish the winner of the war not by pointing to the nation or general who won the last battle, but to the idea that has. If slavery had been established after the Civil War, the Confederates would have won despite Appomattox. Conversely, when Carthage was levelled to the ground the spirit of that warlike city had finally triumphed over her conqueror. In such terms, let us first recall the idea for which we fought this war and then ask if and how we can secure its victory after the guns have spoken in our favor.

The United States entered the war not, as Mr. Marshall Field tells us, to free the inmates of German concentration camps, but because her political existence was held to be in jeopardy by Hitlerism. To be more exact: because this nation's leaders took seriously Hitler's pronouncement that Democracy and Fascism could not exist in one world. Not only Hitler's armies but his ideas were a danger against which America decided to shield her political existence. Nazi military power has now been destroyed by force of arms. We can speak of the defeat of Nazism only if we are certain that we can base the future world order on our political concepts rather than on theirs, i. e., if our statesmen and our people are still able to define peace as the tranquility of order rather than as the conqueror's power to impose his will upon the opponent. The first definition has appeared sound to those past generations which have built our civilization; the second seems to have become the current one, if by current we mean the opinions of radio and newspaper commentators and perhaps of some of our statesmen.

Let us not deceive ourselves. The issue we are facing is not "harsh peace" against "soft peace" or "justice" against "mercy." The great powers stand ready at this moment to enforce a concept of peace unprecedented in the annals of our civilization. We may well ask whether the reason for such an experiment is sound.

The reason is well known: the alleged guilt of the German people. It is based on two notions: (a) that nations, or at least the German nation, have like individual human beings distinct traits of character, and (b) that the German people and its government are identical. Both notions run counter to everything tradition and philosophical inquiry have taught us about the nature of man and society. Both are part and parcel of Hitler's ideology. Let us not reject them for this reason only, however. Maybe Hitler was right, and if so let us face the issue squarely.

The advocates of the concept of national guilt adduce three arguments. (1) Hitlerism is nothing new but represents merely the culmination of traditional German political philosophy. (2) The German people have, actively or passively, supported the Nazi government even in its worst crimes. (3) Even those Germans who condemned atrocities apparently accepted Nazi ideology.

The first argument is obviously ridiculous. All nations would appear as collective devils if we used their political records to discover racial habits. On the evidence of this record one might even build a pretty good case for the Germans who perpetrated their acts of aggression under the compulsion of autocratic regimes whereas other nations set out to conquer the world under democratic institutions. In point of fact, imperialism and aggressiveness are political and not racial habits. They can and should be stamped out by political measures alone (constitutional changes, frontier adjustments, etc.), and can and will disappear if the human beings which make up nations are treated as such instead of collectively as members of a species. (I do not even propose to deal here with attempts to discover a "German ideology"; such attempts have only been

undertaken by crude and mediocre minds hypocritical enough to mention Frederick the Great but not Louis XIV, Hegel but not Rousseau, List but not Rhodes, Nietzsche but not Sorel, Spengler but not the drawingroom fascists of the *American Review*.)

The second argument is far more difficult to settle: to what extent have the German people endorsed Hitler's policies? I do not wish to add to a controversy which has been as inclusive as it has been vast. Instead of asking whether another electoral system might have kept Hitler out, or whether a more friendly attitude of the western powers might have kept Bruening in; or instead of weighing the 43.9 per cent who endorsed Hitler against the 56.1 per cent who rejected him, I should like to offer a comparison which may make the issue more tangible to the American reader. Suppose a country X faces a desperate crisis abroad as well as within. Its president is losing the popular support he needs if he is to overcome the emergency to the mass appeal of a rabble-rouser. And suppose this rabble-rouser, professing admiration for the President's person, offers to lead his followers into the presidential camp in return for a share of the government. If the President were then so unprincipled, so foolish, or so tired as to accept this offer you can foresee the results. The Presidential campaign will get underway with the rabble-rouser using the appeal to unity against his opponents, and with the Presidential machine soft pedalling the radicalism of the rabble-rouser. With each of the strange bed-fellows thinking "wait until the campaign is over" the electorate would—you might almost say, by necessity—elect the Presidential ticket, and the rabble-rouser would ultimately eliminate his teammate because he commands the more desperate following. And now substitute Germany for X, Hindenburg for "President" and Hitler for "rabble-rouser," and you have the situation of 1933.

You might call the Germans of 1933 a foolish or, better still, a desperate people. You may blame them for previously voting a general into the highest office—but only if you are absolutely certain that some such thing could never have happened in this country, even though it has happened in every other. But can the extent of Germans' identification with Nazism really be gauged from that election? Whether it can or not, it was Germany's last chance to judge Hitler. If you do not realize the cunning with which they were lured into the bag read the chapters "Coup

d'Etat by Installments" and "Hitler vs. National Socialism" in Mr. Heiden's *Der Fuehrer*. Yes, there were more elections, votes where you confirmed acts of the government that had already become statute anyhow, and where your dissenting vote might mean concentration camp for you. But how about those concentration camps? Didn't the Germans know about their existence, and did they ever do anything about them? As if that knowledge could have been a great incentive to courage, except to a few sublime souls whose memory may one day help redeem the crimes of their countrymen.

Before declaring the acts of these individuals insufficient to redeem the whole nation, we should realize the fact, that the totalitarian government has at its disposal weapons which render the insignificance of any resistance movement a mathematical certainty. These weapons are physical as well as spiritual. I do not know how many Americans can claim to have opposed a lynching at the risk of their lives. But you cannot realize what it means to live under a government that can force you to condone lynchings with the threat of death. The Germans have lived under such a government. They had elected it, certainly, and they were now free to reject it—not at the risk, but with the certainty of death. I do not think crouching behind closed windows or looking in the opposite direction when someone is put to death (as Ambassador Davies did, for more sophisticated reasons, in Moscow) can ever be completely excused. There are occasions when indifference, indeed, when the unwillingness to lay down one's life, becomes guilt. And this guilt the German people will have to carry on its conscience for generations.

Only the German people? Only those poor fools in the clutches of their government and not their paying guests with the enviable immunity of a foreign passport who came to the Olympic games and to Bayreuth in shining Rolls Royces and with faces beaming with admiration for the wonderful accomplishments of those Teutons? Only the German people and not the foreign statesmen who read with fine composure in their newspapers the atrocity reports which the Nazi press withheld from its people? Only those Germans who didn't have a chance to get out, and not those more fortunate ones who sat the war out over here (as if running away from the scene of a crime were always an effective way to resist or prevent it)? Among all the measures of the victorious Allied armies in Germany none has ap-

appeared more profoundly meaningful to me than that which compelled German civilians, men and women alike, to bury the corpses of Nazi victims. One hopes that some of them at least did their work gladly. Whether they did or not, it was right to compel them, however late, to make up for that miserable, unspeakably cruel failure to be human to human beings: For that complacency which was guilt indeed, but a guilt which the world amply shares with the German people. If justice were complete, I should be digging graves over there now with a bayonet behind me, and, I believe, you should be too. That bell tolls for all.

The physical threats which the Nazi could use against would-be critics were only part of their arsenal, and by no means the most effective one. More dangerous were the spiritual weapons because they acted not only as weapons but as toxins intimidating the will, and corrupting the intelligence. They rendered the German people not merely indifferent to their crimes, but made them, in a satanically subtle way, accomplices as well. The very nature of this accompliceship, however, should make us wary about declaring the nation guilty.

Our generation is faced with an entirely new phenomenon, whose ultimate effect upon the lives of individuals and of nations we are not yet able to determine. This phenomenon is publicity. Hitherto, and despite the war, this nation has consciously made the acquaintance of publicity only as a commercial, but not as a political weapon. There is, moreover, a certain unwillingness to face the issue of what propaganda might do to society, which is grounded, not in what Mr. Rauschning calls the Anglo-Saxon reluctance to admit the existence of evil, but in an optimism which is democratic and, perhaps, capitalist. Somehow we do not want to realize that publicity can run counter to, distort, and ultimately corrupt public opinion.

Whatever experience we have had with publicity should convince us, however, of its power within the framework of modern economy and communication. We know that publicity can create not only artificial wants and needs, but also artificial scares and, more terribly, hatreds. Year in and year out big business—and its queen, the newspaper business—is creating such artificial storms of collective desires and aversions; their purpose, however, is purely commercial, and the law of the market will compel the faucet to be turned off, before the artificial storm has increased too much or lasted too long.

But suppose a much greater bidder appeared in the advertising market, one who could command the whole economic life of the nation and who could thus sway public opinion in one direction only. Can we doubt that his success would be considerable no matter what issue he was peddling? Or would anyone care to assert that only a wicked nation would succumb to such an influence?

What happened to Germany is just that. It does full credit to Hitler's realism that he did not make the error of interpreting the elections of 1933 as an endorsement of his ideology. Instead, he took full advantage of the end of economic man in Germany (where the only merchandise a man could still afford was political prestige), of the German tendency to submit to authority (a weakness, not a vice), and of the genius of Dr. Goebbels. In capitalist society this man might merely have become a topflight advertising executive. In Germany he demonstrated what one can do with publicity in the field of politics.

Sumner Welles, surely a reliable witness, has described the shock he experienced when, after passing the German frontier, he opened a Nazi newspaper. He knew the facts well enough, yet even he, for a moment at least, came under the same terrible spell to which every German was exposed without any means of knowing the facts of which his press cast such strange shadows into the cave of his political existence. The case of the German individual became weak indeed, when his government pleaded its own. Not only was the voice of a man's conviction drowned, but having no access to the facts, his conviction itself must needs begin to falter. I am no determinist, not even in the face of the modern instruments of persuasion. There will always be freedom of will, virtue, courage, and wisdom. But only a person without imagination can fail to realize the extent to which these faculties can be imperiled if man is cut off from the truth and exposed to the persuasiveness of falsehood. It cannot even be claimed that what social vices Nazi propaganda brought out into the open were peculiarly German. In this country immorality, anti-semitism, and anti-catholicism are rampant though they have never enjoyed the assistance of publicity on any considerable scale. The miracle is not that so many Germans have succumbed to Nazi propaganda, but, as I well know, that so many remained steadfast.

Thus "in a single week, from September 18, 1942, thirty-six persons were executed on various political charges." During October and November 1942, 364 persons were executed for these and similar offenses. "Ten of them were high Bavarian Civil-Servants. At this rate over two thousand would be hanged in a year."

These figures are gleaned from the official Nazi press and constitute, therefore, a minimum rather than a maximum. It will further be noted that they cover the period of Nazi Germany's greatest power when any attempt against the government was undertaken in the face of hopeless odds. H. N. Brailsford, who quotes these figures in *Our Settlement with Germany*, adds: "In no other country would a larger number of men and women face not merely death but torture voluntarily, in loneliness, under conditions when any action at all must seem a useless and disreputable form of suicide."

Thus we see the three reasons for a "new" brand of peace go up in smoke. Hitlerism is traditionally German no more than the *noyades* or Napoleon's invasions are traditionally French; the guilt of German condoning of Nazi atrocities is such that few honest people will care to lift up the first stone; and as to the poisoning of the German mind by Nazi ideology, I think I am more keenly aware of the gravity of the disease than those who advocate retribution as a remedy in the belief that false convictions can be stamped out by punishment. The German mind is very sick, but its sickness is not crime, it is not deadly, and it is not specifically German. Newspaper reports from Washington already predict a treatment of the German people that will lie "halfway between re-education and extermination." But before thus treating a whole nation, Hitler-like, as a race apart, should we not be far more certain than we have any reason to be, that other nations would have behaved differently under similar circumstances, or that even the circumstances which generated Hitlerism were peculiarly German made? Do we not otherwise lay the foundation for another war, precisely because our collective punishment, perverted from punishment to vengeance, will fail to isolate and to destroy evil?

The duration of the peace will depend upon this ability of ours to isolate and destroy evil. My remarks about German errors and German accompliceship do not belittle, or invite pardon for German crimes. On the contrary, if we realize that opinions, much as we may detest them, cannot be treated as crimes, that German non-resistance to

Nazi atrocities is a guilt very different from actual accompliceship, only then have we brought actual guilt into focus and justice will be allowed to do its legitimate work: the determination of criminal acts and the punishment of individual culprits. If we do not regard as criminal a man who fails to assist his neighbor in order to save his own skin, we are all the more certain that the man who kills in order to escape himself cannot appeal to mercy. Failure to give one's life for one's neighbor is no crime, sacrificing the neighbor's life for one's own is. Torture at someone else's command is still torture, murder still murder.

On this basis it cannot be impossible, whatever the practical difficulties, to sort out the guilty Germans, authors, perpetrators, and accomplices of criminal acts. I think, they will be found to be in a small minority. Let me recall that the pogroms of 1938 which Hitler advertised as spontaneous outbursts of popular indignation had to be executed by special detachments of Nazi militia and in the shadow of night; that police administration and concentration camps were in the hands of Gestapo and SS, carefully selected organizations of bandits who had their own "privileges" and lived in a world of their own. You may say, you have heard these stories before. Isn't it remarkable that not even Emil Ludwig has been able to deny them?

However unworthy of a serious mind the conception and treatment of nations as persons may be (a bitter and dangerous irony at a time that has wellnigh forgotten what the person really is); however well substantiated the views of men like H. L. Matthews that "Fascism was not and is not an Italian or German or Japanese phenomenon"¹); and however scant the evidence of collective guilt—the work of collective retribution has already begun. Already we read about plans to try the German army wholesale, in order to render its deportation for reconstruction work (and perhaps for other purposes as well) "legitimate." The measure itself is unheard of since the days of Assur and Babylon, but the appeal to the law stands in sorry contrast even to Hitler whose bad conscience made him speak of the "voluntary co-operation" of his prisoners. I may be allowed to quote from a report, distributed by the Associated Press under a Reims dateline, concerning treatment of German prisoners of war in France.

"Each commanding officer tells the same story with a chuckle. Sure, the officers says, they get

¹) *The New York Times Magazine*, May 27, 1945.

good food. You can't get a lot of work out of an animal unless you feed him enough. Besides, most of the food they're getting is stuff . . . our boys wouldn't touch . . . and then we work the tail off them." But everyone enjoys most of all the P.W.'s reactions to their guards. Lt. Col. Thomas L. Donnelly, commanding officer of a repatriation center in Belgium, states the case: "They'll work hard enough under an American soldier for a guard, to be sure. But get one of those Russian boys or a Pole out there with a crew of P.W.'s and you never saw people work so hard in your life." Now, mind you well, the objects of the naked sadism to which this report tries to incite the American public are not Nazi criminals, Gestapo or SS. We are told that "any P.W. suspected of affiliation with the SS or Gestapo has been weeded out of the work gangs." The prisoners whose treatment provides Lt. Col. Donnelly with so much fun, are German soldiers who may have taken arms for the same reason for which their present masters, as P.W.'s in Germany, were busy producing V bombs a few months ago: to avoid being shot. How Hitler would or will gloat over this report! Not only would the language be familiar, but it would convince him that he was well on his way towards winning the peace he wanted. Here was a demonstration of what Rosenberg and Goebbels had only tried to make the German people believe: that they are a race apart, and might as well fight the world to death. Even Hitler with his lust for violence had to realize that he would not be able to dominate the conquered nations by force. He managed to find in every country he invaded Quislings and collaborators who rallied behind his miserable ideology. We have *a priori* decided that there are no German democrats, a decision which denies the universal validity of our political concepts but confirms Hitler's slogan of race-conditioned ideologies. If we should attempt to govern 70 million people (or 150 million including the Japanese) on this basis, we shall wind up by either becoming very tired of this "burden of empire," or, more likely, by being in due time thoroughly nazified ourselves.

This has been a war of unprecedented violence. To overcome the resistance of their garrisons whole cities had to be levelled to the ground with a disregard for the lives of civilians which may mark this war not as "World War II" but as the first total war in history. The composure with which we ourselves have learned to listen to reports of the destruction of Japanese cities from

the air should make us aware of the distance we have travelled since the news of the obliteration of Warsaw filled us with horror and compassion.

The brutality which the war demanded is now spreading to this "home front" which has been so mercifully spared. For reasons best known to itself the large majority of the American press is glossing over the unspeakable atrocities committed daily in central and eastern Europe and sneering at the groans of the victims, guilty and innocent alike. Such atrocities, though on a lesser scale, have occurred in other wars. But it is difficult to see why American newspapermen must belittle and ridicule crimes they have rightly condemned when perpetrated by the Nazis, and even more incredible that in this sorry task they are supported by some German refugees whom one would expect to be sensitive to the persecution of the innocent.

Against such enemies stands the spiritual tradition which is this nation's soul. The atomic bomb will not protect it. We for whom so many have suffered so much bear the responsibility. Let us then not be infected by the cynicism with which the press exhibited Mussolini's mangled body (a body already God's), or by the callousness with which it lamented lootings by Allied troops as a material loss to the Allies instead of as robbery of a people that had already laid down its arms. Let us rather learn from the noble dignity with which the Norwegians, the Danes, and the Dutch treated their former torturers when these were at their mercy.

As I said at the beginning, we can be sure of victory only if we are determined to build the future on the ideas we have defended. Otherwise we not only deny that all men are created equal, but we render ourselves incapable of the pursuit of that true happiness to which God has ordained man. In a recent article in the *New York Times*, the question was asked: Would it be a good idea to save the Germans from hunger? The writer is a German refugee, and, though I am no racist, I think he belongs with the stout men who guarded the concentration camps over there. As for us, *nous autres*, as for the Allied armies of occupation, we have not better, we have no other weapon by which to secure peace than the American sense of justice, decency, dignity, and charity. This is a lesson the German school-boy will learn, a language his parents will understand. Again let us secure our victory by being human.

OTTO V. SIMSON

THE CONCEPT OF PLANNING

A REPORTER has said that in the 1944 session of the International Labor Conference at Philadelphia the one electrifying word which was understood by, and appeared to unite representatives of democratic countries, was "planning." It is a word which serves socialistic parties in different countries as a program and inspires them as a banner. There are others to whom the word is as a red rag to a bull, but generally speaking all political parties, and especially all governments, show a disposition to adopt it for their own vocabulary. There is now a vast literature on planning yet the word can hardly be found in books on economics published prior to 1930. The word has a multitude of meanings, which is no hindrance to its popularity, and often it conveys no more than the ideas that have been conveyed in economic literature by the words "control" and "regulation."

Though socialists are now the principal popularizers of planning they would have repudiated the word, or at least avoided it, a generation ago. The Marxists associated planning with what they called Utopian forms of socialism and the reformist socialists stressed the changing nature of economic conditions and therefore the absurdity of drawing up "cut-and-dried plans" as distinct from guiding principles. A number of factors have combined to make planning a new fashion. The first of these factors was the Soviet Five-Year Plan which began at the end of 1928. This was far from being a success but it seemed to be less of a failure than the capitalistic system in other countries which suffered the ravages of the depression beginning in 1929. All governments then resorted to a variety of economic emergency measures, mostly restrictive and protectionist, but as they involved interference with the so-called free market they had some aspect of governmental planning.

During the first World War there had been planning, though it was usually called organization, on a huge scale by governments and private enterprises in collaboration, to produce the means of waging war. This was an improvisation in the English-speaking countries which hastened to return to "normalcy," meaning private commercial enterprise, after the war. But in high administrative circles of government and among professors of economics there were those who re-

gretted the scrapping of national control and it was among such men that President Roosevelt found advocates and executives for his New Deal.

Another very potent factor favoring the concept of national planning was the new monetary theory on credit control and currency management. The essence of this theory was that free economic enterprise had no tendency to equate expenditures and earnings and to secure the immediate conversion of savings into investment in capital goods. Such equation as there had been in the past had been due to favorable conditions which could not be depended upon to remain. The trade cycle was attributed to the lack of inherent balancing forces in the unplanned economy and the new theorists recommended constant governmental readiness and action to correct the cyclical movements.

Such were the factors, apart from the renewed armaments race, which undermined popular, official and academic belief in free enterprise and the self-acting mechanism of the market. There are still economists of distinction who cling to the orthodoxy of the Liberal school of the nineteenth century. These survivals have friends in high places who are glad to enlist them as scientific advocates of private enterprise. It is rather curious that the two most extreme and yet academically distinguished apologists for *laissez faire* in Anglo-Saxon countries should be the Austrians, exiles from Vienna, Professor von Mises and Professor von Hayek. The former has had his book "Omnipotent Government" published by the Yale University Press and he received grants from the Rockefeller Foundation and the National Bureau of Economics Research to enable him to write it. Professor von Hayek's book "The Road to Serfdom" has been sensationally publicized. Both books show great learning and intellectual power but they are characteristic of the Liberal School in that their strength is in criticism and in construction they are weak.

The word planning can be and is used for all sorts of measures from central direction of all economic activities down to very moderate limitations of the policy of *laissez faire*. It might be thought useless to speak of a concept of planning when the term covers differences of degree so great as to constitute differences of kind. But even a very moderate degree of social regulation

of economic activities achieves significance inasmuch as it represents a departure from the principle of free competition, a principle which the old Liberal School would have us hold sacred. The extreme of planning, involving the central direction of all economic activities, cannot be dismissed from our attention because it is an extreme which "cannot happen here." It is the established fact in Soviet Russia, it was an established fact in Nazi Germany, and there is some approximation to it in democracies in wartime. Moreover, we cannot solve our problem simply by saying we shall have some planning but not too much. In order to get enough to be effective we might find we have taken too much. There is such a thing as starting down a slippery slope and losing the power to stop ourselves.

The planning with which we are concerned involves centralization of power. There can be no planning without equivalent power. Planning means giving direction to activities; it means deciding the goals or ends; it may or may not mean deciding the means. The Commander-in-chief of an army draws up a plan of campaign against the enemy; each division is assigned a certain task, to capture, it may be, a certain territory. The divisional commander will have to make his own plans for carrying out his task, but his task is not an end, it is only a means in the larger plan and it may be that the division is being deliberately sacrificed to the ends of the larger plan. Hence centralization of planning is scarcely less formidable though it allows some decentralization in execution.

Planning means immensely more than supervision, which could allow private persons and groups to choose their own activities and ends provided they observed rules established for the common good. Here we reach the heart of the question. Is there to be no private choice or is it to be all public direction of activities towards ends? Public planning lessens private freedom. This is not necessarily a valid objection to all public planning. Society requires many restrictions on private freedom. But against all the promised advantages of public planning the effects on the freedom of the individual person and voluntary groups must be kept in mind.

Public planning always involves the exercise of central, coercive power but it may not mean total planning, as in Russia or in a country where all efforts must be devoted to the waging of war. We may regard total planning as existent if it

is worked towards as an ideal which is not in practice reached. Soviet Russia has never succeeded in reducing the whole of its economy to plan, but this is not because it has set deliberate limits to its planning ambitions. There can be central planning to affect the economy as a whole yet not designed to be total planning. The Canadian Pacific Railway was built to run from east to west with the deliberate plan of favoring trade between the Provinces and between Canada and Great Britain, although the more economic movement would have been north and south, between Canada and the United States. Every country that has a "scientific" tariff, as distinct from a tariff made by pressure groups, is planning the economic development of its country favoring, for example, manufacturing industries at the expense of agriculture because, it may be supposed, manufactures support a more numerous population. Or it may be that agriculture is favored for military or social reasons.

The mercantile system, as it is called, which prevailed in all the principal trading countries in the seventeenth and eighteenth centuries, meant a planned economy; its general aim was to secure for the country a favorable balance of trade indicated by an import of the precious metals and to realize this aim different kinds of imports and exports were subject to bounties, taxes or prohibitions as the case seemed to call for. Directly or indirectly such a system must have affected every industry in the country. There was central planning for a national aim. But this falls far short of central direction of all economic activities. There was still abundant room for the private choice of ends and planning of activities.

Similarly there may be today national or central planning to assure the attainment of certain ends but with no thought of imposing central direction on all economic activities. It may be planning to expedite or smooth the "reconversion" of war industries to serve the needs of peace; it may be to give priority to the production of goods which are considered to be of the greatest social value, instead of letting production be guided only by market demands; an aim of central planning may be to support those sectors of the market most exposed to inflationary pressure. All central planning will doubtless restrict some freedoms, as do all laws, but there is nothing approaching the abolition of private freedom and the planning may well add to the sum of private freedom.

Lovers of reasonable freedom will oppose total

planning as total tyranny but there can be central planning which will protect private rights and serve the common good. The opposition to planning which comes from those who have an unethical view of individual freedom and an unjustified faith in the efficacy of the so-called free

market cannot be shared by Catholics, who reject the fallacies of the Liberal School and understand the necessity and righteousness of social regulation of economic activities.

HENRY SOMERVILLE
Toronto, Canada

"THAT APPALLING DOCUMENT"

BOTH the Charter of the United Nations and the Potsdam Declaration demand of our people continued serious attention and discussion. It is unfortunate, they should appear to be forgotten at the present time. One would, in fact, be tempted to accuse political leaders and the press of conspiring to prevent too much scrutiny of the two momentous documents, were it not for the knowledge that the unexpected collapse of Japanese resistance and the threatening shadows of emerging domestic problems are claiming so large a measure of the nation's attention. It is nevertheless deplorable should these documents be treated as if they were just two more scraps of paper. Particularly the agreement reached at Potsdam should not be permitted to share the fate of the Atlantic Charter. In this case at least we must face the facts and the responsibilities incurred by those who signed for our country. The Charter of Nations from which so much is hoped, may be strangled by the events Potsdam is bound to beget, unless we study and understand the meaning and purpose of each paragraph of the Declaration.

Foreign newspapers do take a serious view of the conditions created by the triumvirate, who met where Frederick the Great of Prussia wrote his "Anti-Machiavelli"! The *Irish Catholic*, of Dublin, for instance, states:

"After the ill-timed and distastefully publicized banquets, the Big Three have partially withdrawn the Potsdam secrecy veil to reveal a smouldering and disturbing future.

"A scorched-earth peace for the vanquished, a complete surrender of most European territory to Russia's friendly care, and a few vague platitudes about international economic planning are the only matters revealed by the Big Three."

And having analyzed a few of the outstanding provisions of the Agreement, the article continues with the significant statement: "Even Stalin, if we are to judge from previous speeches, does not believe in such a peace as Potsdam has produced."

Besides, none other than Great Britain's ex-Premier, Mr. Churchill, let us add, has recently stated,

"that the provisional Western Frontier agreed upon for Poland, running from Stettin on the Baltic, along the Oder and its tributary, the western Neisse, comprising as it does one quarter of the arable land of Germany, is not a good augury for the future map of Europe."

A weighty article by George Glasgow, in the *Catholic Times*, of London, views the Potsdam declaration in the light of experience and points out the folly of what the writer believes to be "in the main and probably a Russian-inspired form of enterprise." He is confident the removal of "industrial capital equipment"—most of it to Russia—will prove ruinous to the economy of Europe. "In the end," so Mr. Glasgow continues,

"Stalin will have to pay the bill for the removal of his loot from Germany, and will find that the loot is valueless to him. In the economic sphere the disruption of German industry, and in the political sphere the forcible ejection of millions of Germans from Poland and Czechoslovakia, will cause harm and suffering that will rebound impartially upon Germans, Russians, Poles, Czechs, British, Americans and the rest."

Even the *New Statesman and Nation*, organ of the Fabian Socialists of Great Britain, is not uncritical of the Potsdam declaration. An editorial, although it spares both Mr. Attlee and Mr. Stalin, admits

"it leaves unsolved all the vital economic questions—the future of the Ruhr and Rhineland; the degree to which German heavy industry is to be 'eliminated' as an alternative to its international control; the extent to which German labor is to contribute to the reparations; the meaning of a German standard of life 'not exceeding the average of European countries.' Above all, until the future population of the Reich, which is now being swollen by floods of refugees from Polish and Czech areas, is known, how is it to be decided that this or that proportion of existing capital equipment is 'unnecessary for the German peace economy'? On all these problems the communiqué is silent. Having established a sensible machinery of inter-Allied control and formulated an equally sensible political directive, it leaves to

the future the solution of the most controversial economic problems."

"It would be absurd, therefore," so the editorial continues, "to suggest that the pattern of German reconstruction has been settled by the Potsdam communique." If this opinion is correct—and we believe it to be so—it is our duty to concern ourselves with a problem we have helped to create. The *Irish Catholic* unhesitatingly declares, in the article we have previously quoted from: "Mr. Attlee can lay the responsibility on his predecessor's shoulders, but Mr. Truman must bear

full responsibility for his share of the work at Potsdam." However that may be, let everyone do his best to ward off the effect of what George Glasgow calls "that appalling document signed by the British, American and Russian leaders." It is not necessarily final. "It can be mended," says the same writer, "even though its more immediate mischief must take its course." Ours is the moral obligation to mend, to the extent possible to us, what was conceived all too hastily in the spirit of retribution only.

F. P. KENKEL

Warder's Review

International Unity

AMONG the distinguished promoters of jurisprudence in Germany in the nineteenth century, Rudolph von Jhering was undoubtedly one of the most eminent. His work on the "Spirit of the Roman Law" is considered an outstanding contribution to the philosophy of legal science. It is in this volume, Jhering, professor in the University of Göttingen, states:

"Three times Rome has dictated laws to the world, three times it has established unity among nations: The first time, while the Roman people still enjoyed the fullness of power possessed by the State; the second time, after it had itself suffered disaster, in the unity of the Church, and the third time after the reception of the Roman law in medieval days, in the unity of right. In the first instance the result was attained by means of armed peace, but the other two times by the power of the spirit. The meaning of Rome's great historic mission is, briefly stated, the suppression of the doctrine of nationalism by the idea of universality."

In the course of the past four centuries this unity has been destroyed. Men would wish to regain it; their attempts in this direction remind one of the vaunted efforts of Baron Münchhausen, who claimed to have lifted himself out of the mire by his queue! At that, the effort to rescue civilization is undertaken by a generation of men whom Pius X, while Patriarch of Venice, accused of having audaciously torn asunder the covenant with God. Having read any of the recent documents, from which a new order of things and a new era of human progress are to emanate, one would never

know what Hegel reveals in the following sentence: "Up to here and from here (the appearance of Christ) all history proceeds."

That is: Christ is the great turning point of time, of all history!

As Michael Kent says, "compelled by disaster, we are seeking a basis for political (and, let us add, economic) unity among the nations . . . This is a pleasant dream, but a vain one. It simply cannot be done." The reason should be apparent. Our planners hold in their hands the parts; these they may class: "But the spiritual link is lost, alas!"

"The World Was Made out of Ideas"

THERE are probably two reasons why Professor Denis Saurat's thoughtful little volume, "Regeneration," has not caused a ripple but sunk out of sight like a stone falling into a morass. Its author presents and discusses ideas, and dares even to speak seriously of God, religion, and Christian principles. Reason enough to ignore a book which, published in 1941, has enjoyed no second edition.

In a world overrun with planners and fixers the following statements by Professor Saurat obtain to particular significance:

"The old liberal conception that a nation was made up of all the individuals who wanted to belong to that nation has become futile. Nowadays plebiscites can be organized in such a way that ninety percent of a population can be made to express wishes which are in complete opposition to their innermost desires. The organization of fear in the masses has become a science [which our New Dealers and reformers have studied and make use of. Ed. SJR], and when a Government

gets hold of a population by well-thought-out techniques, as much as ninety percent of the population can be made to vote as they are ordered."

Moreover, the author of this statement believes that what was formerly "national interest" has ceased to be a recognizable entity. "Not even the most democratic governments," he continues, "know their own interest as a governing group beyond the next move or two on the national chess board."¹)

Does not this one sentence characterize accurately the present international situation? In spite of the Charter, adopted at San Francisco, the three great powers, who have arrogated to themselves the task of organizing and reforming the world, may know that they are on the way, but they must evidently depend on the guide-posts along the road for orientation.

Not long after publication of the book in France, in 1940, General De Gaulle addressed a letter to Prof. Saurat, containing the following statement:

"And do you not believe that the calamities of the world are the result of our having too long forgotten—in some countries under pressure, in others perhaps through carelessness—to think?

"The world was made out of ideas. We shall remake it from the same material."

True enough; but what assurance have we that the builders will not once more reject the very stone that should be the corner stone, of which it is written: "Every one who falls upon that stone will be broken to pieces; but upon whomever it falls, it will grind him to powder" (St. Luke, 20, 18).

Back To Barbarism

IT was with a degree of pride men not so long ago declared the inhumanities of former ages had been definitely left behind, that wars even were being carried on with greater regard for fundamental rights, of non-belligerents, for instance, and in accordance with the dictates of humanitarian doctrines. The wars of the past thirty years have certainly not sustained these views. Man has once more proven true the Roman adage: *Homo homini lupus*.

A column of information on current public affairs, released to the papers at Washington, on August 13, by the Associated Press, declares that, should the command the Emperor of Japan was expected to address to his people, to lay down

their arms, not be obeyed, the war would go on to the end. "President Truman," so the statement continues, "foresaw as possible *extermination of the Japanese*." Since we have the means at our command to carry out, not merely the annihilation of the armed forces of nations, but the extermination of all the enemy people, why withstand the temptation to make use of the power to wipe them from the face of the earth? It would still hurt our feelings to enslave some of them—organized labor might object—otherwise we might contemplate to do, what the Greeks did, destroy completely the enemies' cities, kill the men capable of bearing arms, and carry off the women and the children, to be sold as slaves. It may yet come to this, whenever countries, powerful in the knowledge of technical warfare but poor in manpower—due to birth control—may find it to their advantage to introduce serfdom of one kind or another.

Great Britain possesses an illustrated weekly, *The Leader*, which enjoys the co-operation of reputable writers and the patronage of a wide circle of readers, apparently members of the middle classes. In the issue of this publication for July 28, a woman, F. Tennyson Jesse, discusses "That Mussolini Question." The spirit and tone of the article may be guessed from a sub-title, supplied by the publication's editors: "A famous writer describes her meeting with the dead dictator, *whose ignominious end she warmly approves*." With other words, like the Roman woman, sitting in the Arena, she favors thumbs down. But this is not all.

Facing the guillotine, the female fishmongers of Paris in the days of the French Revolution wished for experiences more horrible than those witnessed by them. The taste of the "famous writer" as expressed in *The Leader*, runs in the same direction. She regrets Mussolini's end was not more terrible than it was. This is what we find her to say:

"And now Mussolini is dead, and the Northern Italians have, I think quite rightly, exposed his body and those of his fellow criminals in the public square of Milan. *I wish the indignities committed on his body had been committed while he was still alive*. He was a frightened man, and he died as his son-in-law, Ciano, died, in a state of terror."¹)

It was the great Austrian dramatist Grillparzer prophesied a hundred years ago, the new culture of his day would lead mankind from humanism, through nationalism, to barbarism!

¹) Loc. cit., N. Y., 1941. p. 40.

¹) Loc. cit., London, July 25, p. 9.

A Noteworthy Opinion

ONE of the eight Senators who, while in Europe on an official mission, were received in audience by the Pope, was Harry F. Byrd, of Virginia. Not long after his return to the United States, the Senator sent a letter to each Priest in the Diocese of Richmond, Virginia, intended to convey to the recipient an account of the impressions he carried away with him of the person of the Pope and the words he had addressed to the representatives of the American people.

While Senator Byrd admits he had been "greatly impressed with the sincerity, the Christian spirit

and the wisdom of His Holiness," it is the closing paragraph of his letter is particularly noteworthy at this time:

"There is no stronger influence that exists in the world today than the Pope and the Catholic Church for the preservation of Constitutional Government."

This was said by a Senator whose qualities of mind and character are recognized by serious-minded men in public life throughout the nation. He is the very antithesis of former Vice President Wallace; this explains why he is not popular with the demagogic elements of his party.

Contemporary Opinion

ARTICLE 125 of the Stalin Constitution of 1935 guarantees the freedom of the Press. It does so, however, "in the interests of the toilers."

This proviso is important. The Moscow weekly, *War and the Working Class*, points out—"To be honest, one must admit that there is not a single newspaper or news agency in our country which is not controlled and guided . . . The issue is not whether control and guidance are exercised, but *who* exercises them and *how*, and *in whose interests*." It goes on to say this control is exercised in the interests of the masses.

A Russian official in Britain puts it like this: "You see, we believe our system to be a good system and our Government to be a good Government, so we would be fools to allow any Tom, Dick and Harry to write articles against the regime."

This sounds naive, but it is typical of the Russian mentality.

LEO IKES
*The Leader*¹⁾

The survey we have made (in "Poverty and Progress") of the ways in which people spend their leisure reminds us how much greater today than in the past is the temptation to seek fullness of life by indulging too largely in forms of recreation which make no demands on physical, mental or spiritual powers.

To raise the material standard of those in poverty may be difficult, but to raise the mental and spiritual life of the whole nation to a markedly higher level will be an infinitely harder task, yet on its accomplishment depends the lasting greatness of the State.

Everywhere democracy is challenged. A totalitarian State does not demand high intellectual or spiritual standards from its people; on the contrary it can only function successfully when they cease to think for themselves and are willing to obey the command to worship false gods. But a democratic State can only flourish if the level of intelligence of the community is high and its spiritual life dynamic.

SEEBOHM ROWNTREE

The States of the federal union are forty-eight schools of self-government, forty-eight classrooms in which all our people are acquiring knowledge of democratic methods and techniques. The art of self-government proceeds through the community, the State, to the Nation. But the State is particularly important because there the citizen-student first encounters sovereignty. The county, the city, the town, the school district are all subdivisions owing their existence to the State. The State is the first political organization not dependent for its continuance upon the will of some higher authority. The State legislature is the first law-making body whose power is limited only by the State national constitution.

Therefore, it is plainly to the interest of the Federal Government to maintain (!) these schools of citizenship at the highest level of efficiency. This it should strive to do not on some constitutional theory, but in its own interest. They will be maintained at a high level of efficiency only if their field of action is not unnecessarily restricted. Whenever a governmental function, of whatever kind, is removed from the state capital to Washington, it is taken further away from the

¹⁾ What is the Soviet Press. London.

people. Thus the ordinary citizen is less able to see how it works, and receives less effectual education in the practical working of democracy. By just so much he will be a less efficient citizen of the Nation.

HERBERT R. O'CONOR,
Governor of Maryland¹⁾

The recent strike of (city) firemen in Sydney provided a classic example of the dangerous development of the strike mania in Australia.

It is obvious that the exercise of a little common sense and good will on both sides could have prevented a senseless stoppage.

In the first place, the suspension of the men for refusing to do what they claimed to be clerical work was foolish and precipitated an unnecessary crisis, but the action of the men in leaving a large city unprotected for three days was unwarranted.

That no major outbreak occurred was fortunate, not only for the firemen, but for the State. If a disastrous fire had occurred, the men would not have found it so easy to go back on their own terms.

The right to strike is, in our opinion, fundamental, but where the safety of the community is involved, some other method should be devised to rectify grievances, and the strike weapon should be used only in the last possible resort.

Catholic Worker
Melbourne

A subsidy is a formula for handing you back your own money with a flourish that makes you think it's a gift, when you've actually bought it back at a 100 per cent mark-up through state matching.

Your "present" from Uncle Santa in 1943 was a large half-billion of such federal grants; but the payoff was the second half-billion it cost you for the gift-wrapping and red-tape.

JO BINGHAM

The reconstruction of society and civilization requires the intellectual and moral effort of human persons in whom head and heart and hand, intellect, emotion and will are working in unison, motivated and animated by the Prime Mover of all physical motion as well as of all human thought and action.

KURT F. REINHARDT, Ph.D.

¹⁾ From an address, "The Sovereign States," del. to the 37th Annual Meeting of the Governors' Conference, July 1-4.

Fragments

NEREUS in Goethe's *Faust*:

"What! Counsel? When did ever men esteem it?

"Wise words in hard ears are but lifeless lore."

Seeds of revolt if stifled by force, came the warning over the Vatican radio, do not die but prepare future conflicts and miseries. Even the most terrible hecatombs achieve nothing, as we know too well.

One thing seems certain to the *Irish Catholic*, of Dublin, not only has the world returned to might as the deciding factor at conference tables, but it also appears likely that secret diplomacy and lobbying are returning to front-rank positions.

It is the will to peace that will be the test. The Charter may be written in terms of lofty appeal, clothed in the language of the ideal, but unless there be the will to peace on the part of people as of leaders the Charter will avail nothing.

What follows is one of three verses, dedicated by Edna Mae Green to "Franklin Delano Roosevelt":

There is no death, it has been said,
To those who love the Lord;
Lift high his torch, right where he stood—
Fight to free the struggling horde
Of men—then, with his spirit, bind them
In a lasting Brotherhood.

In the words of *Faust*: "I do hear the message, but, alas, the faith is lacking."

The idea that the Nation, or State, or Race, is completely autonomous, self-willed, irresponsible before God or man or international society lies behind all our present anarchy, Andrew Forbes asserts.

Temporal goods, giving to the term the fullest possible sense, Orestes Brownson wrote, are not good, and sought for themselves, are productive only of evil.

Law is, writes one of the leading Catholic laymen of India, Mr. Ruthnaswamy, the only possible restraint for the most capricious and despotic of rulers, Demos.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Search for Truth

ONE of the good things of life is controversy. For the aim of controversy is knowledge of truth. And knowledge of truth is the mother of good. Then, controversy is Apostolic and it is Catholic. The Apostle Paul was eager for controversy. For he was eager that men should know the depth of the riches of Truth. And it is a mere fact of Catholic history that through all Christian ages controversy has served to establish and clarify the truths of Christendom. Almost every development of Christian life has been nurtured by controversy. The greatest of Christian centuries had the greatest of Christian controversialists—one eager and able beyond all others to establish and elucidate the truths of Christendom by calm, urbane, precise reasoning and always with Christian consideration and courtesy towards his opponents. And it accords with the best controversial traditions of Christendom to encourage free and open

expression of individual opinion—and especially of facts and principles which lie at the back of opinion—in all matters on which opinions may legitimately differ. Now, there is hardly any question on which there may not legitimately be something of a difference of opinion—apart from the official teaching of the Church on that question. Controversy may therefore rightly arise from such difference of opinion and should serve to extract and clarify truth regarding any particular question. Nor should the fact that one opinion is popular and the opposite opinion highly unpopular, stand in the way of a free expression of view on the unpopular side, or lead to re- crimination or accusations against one upholding the unpopular opinion. Nor ought the prevalence of passion on the popular side endeavor to put a closure on the expression of an unpopular view based on sincere research for truth.

The Irish Rosary

Sombre Outlook

A Chaplain Views the Future

ADAPTATION to the conditions of normal life in civil society is for men, accustomed to the existence they led in barracks, camps, and on the battle front, a task that not all of them accomplish successfully. Inasmuch as a large number of our soldiers, sailors, marines and aviators, discharged from the service, are young men who have their lives yet to live, it is of vital importance the problem they present should be recognized and contemplated. Boys went away, men return, many, perhaps most of them, not at all or at best poorly equipped to meet the demands economic or professional life makes on men. And what of those whose souls have been deeply scorched?

A letter from a devoted and experienced chaplain of our armed forces, addressed to friends in New Zealand, offers valuable reflections on a subject that demands our attention:

"It is very good for one's humility to see war at its worst—to see the weakness of men makes one fear for oneself and understand how absolutely dependent we are upon Almighty God. ,

"Each day I learn to hate war more intensely. I see the flower of the Church being taken from

us—yet I wonder: with the fervent interest shown by our men in their religion perhaps they are better off going now than were they to face the post-war period of readjustment.

"The Church has gone forward in the Army, but not to the extent we are led to believe from what the American newspapers write—we still have serious problems and these will increase in the post-war period. What will the divorce problem be after this war only God Himself knows. It is a true saying of Kipling's that 'single men in barracks don't grow into plaster saints.' We are trying hard to keep our Catholic men straight—but their associations are not always conducive to goodness.

"The parish priest after this war will have a terrific job to do just to keep the faith alive in the young men who will have to face a very prosaic world. Our soldiers, who have been used to constant travel, change, gratuitous issue of all the necessities of life, are, I am afraid, not going to find it easy to settle down and earn their livelihood by the sweat of their brow. I sincerely hope I am wrong, but no man can walk in the rain and not get wet."

Parents, wives, educators, leaders of cultural

movements and former comrades of the men whom this chaplain has in mind, must realize their obligations to assist those, who "are not going to find it easy to settle down," to readjust themselves. Life is apt to appear humdrum to men who, as this chaplain points out, "have been used

to constant travel, changes, and a gratuitous issue of all the necessities of life." Some ex-soldiers and sailors remain just that to the end of their days. In large numbers, they constitute a social problem. And of such we have more than enough at present.

Retreats

A Remedy for Maimed Minds and Wounded Souls

WAR does not afflict merely men's bodies but also their minds and their souls. Veterans are apt, in fact, to carry the traces of their experiences through life. The more persisting may be those of a moral and spiritual nature; it is therefore our organization urges affiliated societies and members to make possible Retreats for the men returning to their homes after their discharge from the Army and Navy.

A Resolution adopted by the Executive meeting of the Board of Directors, and other standing committees of the CV, conducted at Milwaukee in August, states in this regard:

From the beginning of hostilities the Central Verein has manifested a genuine solicitude for the men called to serve our country in the Army and Navy. In this regard the organization renewed the efforts begun during the First World War. Hundreds of thousands of copies of brochures intended to help protect the men in the service against some of their worst enemies were published and distributed through the Chaplains, both at home and overseas. This solicitude for the men in uniform should not come to an abrupt end now that hostilities have ceased.

From the very early days of this war, our organization looked forward to the cessation of hostilities with a view to serving the needs and to solve the problems of service men at the time of their return to civilian life. The realization that a readjustment would have to be made at such time prompted the advice that veterans be given every spiritual aid to re-adapt themselves to normal, civilian life.

Spiritual retreats have been advocated repeatedly. The reconsideration of the fundamental truths of our holy religion, of the universal rules of life, the opportunity to step aside and to think out complex problems under the guidance of a spiritual advisor are best calculated to help a man overcome the obstacles and problems that he encounters upon his return from the war.

Now that our young men are actually returning and will soon come home in much greater numbers, we urge the observance of the Central Verein's repeated suggestion concerning retreats for these service men. Our affiliated societies could, in some localities, sponsor attendance at a Retreat House, at a closed retreat. Opportunities will also present themselves to co-operate with the Reverend pastors to arrange parish retreats for returning soldiers, sailors and marines.

We recommend especially the reading and distribution of the timely, helpful pamphlet, recently published by the Central Bureau, "Retreats for Soldiers, Sailors, Marines." Presentation of this pamphlet to returning service men will help to induce them to avail themselves of the comfort, the aid, and the encouragement afforded by a Retreat.

Similarly, the Catholic Union of Kansas, which met at St. Mark's on September 4 and 5, declared:

The environment in which men move undoubtedly influences individuals in a far-reaching manner. If the influence be evil, some will succumb while others may manfully resist. It is a well-known fact that both during the period of training and in the various war areas the men, who fought the battles of our country, were subjected to all manner of temptations and experiences. Many Catholic boys left home to enter the armed services of their country, although they had not yet completed their schooling and before their character was sufficiently formed. For months and years they were exposed to dangers of body and soul.

Even though they may have escaped the temptations and dangers that beset them, both will, in many cases, have left their impressions upon the minds of these men. Because of their experiences on the battle front many of the men returning to civil life may find it difficult to readjust themselves to the every day existence they led prior to their induction into the armed forces of the nation. Not a few will be plagued by recol-

lections they would prefer to forget and this will make them appear nervous and restless.

With the intention of aiding the men who have returned to their homes to adjust themselves to the conditions of a normal environment, our members should read the pamphlet by Fr. James McShane, "Retreats for Soldiers, Sailors and Marines," pub-

lished by the Central Bureau of the CV. Having read this little treatise on an important subject, the societies affiliated with the Catholic Union of Kansas should co-operate to the fullest extent possible to them with their pastors in order that Retreats, either closed or week-end, be made available to the men discharged from the service.

An Essential Right

Self-Government of Vocational Organizations

WE cannot confess to our being favorably impressed by the term *Vocationalism*, adopted in Eire to designate a social and economic order which is intended to realize the organic structure of society. But should the people of that republic succeed in their endeavor to establish an organically linked system of associations and estates, we would welcome the antithesis of the amorphous society inaugurated by the philosophers of the eighteenth century, whatever its name.

It was in historic Waterford the eighth Muintir na Tire National Rural Week was conducted in August. In his address at the opening session Most Rev. Dr. Browne discussed vocationalism, defined by him as "democracy applied to economic life; democracy applied to a man's livelihood." Continuing the Bishop of Galway stressed, what we have so frequently emphasized in these columns, the enjoyment of self-government and independence of action by the functional organs of society. Bishop Browne stated in this regard:

"The theory of Vocational organization is that men should be allowed to administer the affairs of their own profession, trade or business, and that when the State makes regulations for these economic spheres, they should at least be consulted.

"Where the State is wise enough to leave Vocational organizations their proper functions, and to obtain their considered opinions, it will, in re-

turn, obtain the maximum of co-operation in peace as well as in war.

"When a Government interferes with the smallest details of industry, commerce and agriculture, or when the Dail delegates to officials the power to legislate by orders, we should remember that the International Labor Office—an unprejudiced authority—has put on record that the fundamental problem of modern Democracy is to prevent State intervention from degenerating into dictatorship."

Our country today is virtually overrun by corporations, labor unions, associations, societies. But one can not say they have attained to the status and importance of institutions. They are not intended, in the first place, to promote the common good but, in most cases, selfish interests. Consequently society and the State fear them and attempt to hold them in leash. It is therefore public authority must do many things it should, as Bishop Browne said at Waterford, delegate to occupational and other groups and associations. We have in mind, in this regard even the right, delegated to them, to fix prices, let's say, although the Sherman Law, a belated attempt to rescue unrestricted competition from the approaching doom, does not permit such practices. As far as the consumer is concerned, it is entirely indifferent to him how a price is determined, as long as it is just. Cut rate prices, on the other hand, while they may apparently benefit consumers, in many cases transgress the dictates of justice and charity and injure production and trade.

One of the leading co-operative journals says: "The ambition of Robert Owen, regarded by many as the father of the modern co-operative movement, was to create a 'new moral world.' In this day and generation we certainly need it."—But unless the "new moral world," let us add, is

founded on something better than the principles Robert Owen thought sufficient for "New Harmony," his communistic colony in Indiana, there is little hope that the new order, moral or juridical, will survive the fate of the utopian experiment referred to.

Unionism

Social Medicine

POSSIBLY the assertion "unbelievable is the brutality and carelessness with which packers often treat their employees" may be an overstatement. However, the case which has called forth the accusation, reported from St. Joseph, Missouri, in the *Packing House Worker*, a C.I.O. publication, certainly proves that in this particular instance crass negligence or indifference on the part of a Company physician would have cost an employee of Armour and Company dearly, had he not enjoyed the protection of his Union. The account states, the employee was discharged because the physician had declared he was going blind.

This is the story, as told by the representative of Local 58:

"Delbert Mitchell, an employee with an unsurpassable attendance record of two years' employment with Armour's, was called down to the employment office. He was sent to the plant Doctor for an eye examination. The Doctor told him he was going blind and he would have to be dismissed from service. The freezer gang immediately contacted the Grievance Committee, who in turn contacted Stewards from every department. This Committee paid a visit to the Superintendent. After some discussion the management consented to send Bro. Mitchell to an impartial eye specialist. He was accompanied by Charles Ingersoll, Chief Plant Steward, and

Merle Grimm, President. Dr. J. C. Whitsell was the Doctor visited and after a thorough examination, disclosed the fact that Bro. Mitchell needed a new pair of glasses. He so notified the company and the company in turn promised that if the glasses were produced, the man could return to work. Bro. Mitchell, who is 61 years old, now has the deepest regard for the UPWA Local 38, Grievance Committee."

Arbitrariness on the part of employers or their agents has been the cause of frequent and bitter complaints on the part of workers since the inauguration of the present wage system. As in the case under consideration, the Union has proven the only effective means to curb the tendency to abuse the power to hire and fire. But there is another angle, we believe, to the episode reported from St. Joseph, which the writer in the *Packing House Worker* does not refer to.

Let us assume the physician, who first examined the worker, had been the representative of a Federal Medical Agency. Would the matter have been remedied as quickly and satisfactorily as was the case? Hardly. Public authority does not yield easily to corrections administered by dissatisfied complainants. Socialized medicine may seem a great boon, viewed from a distance, but in practice it will disappoint, and not infrequently even anger its present proponents.

Co-operation

Self-Help and Mutual Aid in Palestine

POSSIBLY Dr. G. Muenzer viewed the activities of the Jewish Federation of Labor, which includes in its membership more than half of the Jewish adult population of Palestine, through rose-colored glasses. But even so it is "a remarkable achievement which he records," as a reviewer of his book, "Jewish Labor Economy in Palestine," remarks.

This Jewish Federation of Labor is said to be both a political party and a federation of trade unions. Its economic development has been concentrated particularly on agricultural production; and it is responsible for far the larger part of the Jewish communal and small-holder settlements, which account for 70 percent of the mixed farming. It is responsible also for an equal proportion of the road transport, for the most important contracting enterprise in the country, a system of health insurance which covers a quarter of a million persons, an unemployment fund and enterprises designed to give employment, a He-

brew newspaper, which has the largest circulation, and other cultural activities, and the principal purchasing and marketing instruments of the Jewish agricultural population. All these activities are linked together through a holding company: the General Co-operative Association of Jewish Labor, whose total assets are less than £400,000; but the capital invested by the members of the Labor Federation in the co-operative societies and companies amounts to some £16,000,000.

But however astonishing this story of the accomplishments of the Jewish-Labor Movement in Palestine may appear, it is of still greater interest and importance that this Federation does, in fact, do much of the work of the Social State, and does it without the power of the State, through the devotion and enthusiasm of its members. That they have been able to achieve in twenty years a self-supporting economy both agricultural and industrial, in an immigrant population, which commanded little capital and had scarcely any

knowledge of agriculture, is due partly to the help of national capital, subscribed by the Jewish people, partly to outstanding administrative and business ability, but mainly to the non-economic idealism of the people.

Prince Kropotkin, if he were still alive, would be delighted that the principle of mutual help, which he erroneously interpreted in accordance with evolutionary doctrine, should once more have

asserted itself successfully. Mutual aid, founded in the solidarity of all mankind, is indeed a potent factor of civilization. It demands of men the exercise of virtues which profit both the individual and the community. If the thirteenth was, as the late Dr. Walsh thought, the greatest of all centuries, it achieved this distinction because Christian Europe was so thoroughly animated by ideals that make for unity of intention and purpose.

Cause and Effect

Empty Cradles

NO! We certainly can't afford more than two children!" Certainly not if you share the views and the attitude of the individual we were told about recently, who stated his intention to resign his employment, because forty-eight dollars a week was not sufficient for his needs and the needs of his family. This man has only two children and he finds it necessary to spend three evenings in a tavern. To all likelihood, he would, were he to receive sixty or sixty-five dollars a week, soon complain of his inability to get along on this salary.

In St. Paul early in August, Mr. and Mrs. William Pohl, for many years benefactors of the Bureau, were privileged to commemorate the 63rd anniversary of their wedding, contracted in 1882. Born in a log house in Northern Wisconsin, at that time a wilderness, Mr. Pohl came to St. Paul in 1877, from Stearns County, Minnesota. He was an apprentice to a book binder and after a few years, on a very modest wage of fifteen to seventeen dollars a week, married Miss Kunz, his companion for life. Their union was blessed with eight children, five of whom have survived to this

day. They have presented their parents with twenty-four grandchildren who, in their turn, have twelve children, the great-grandchildren of Mr. and Mrs. William Pohl. Six of their grandsons are with the armed forces of our country, five of them overseas.

He, who multiplied the loaves and the fishes, is ever willing and ready to bless the fruits of the labor of those who love Him and observe His commandments. The Pohls were able to provide for their children and they have not lacked the means to co-operate in works of charity.

One of the master minds of the nineteenth century has said: "Indulgence vulgarizes." What we have today, is a people seeking gratification of each and all of man's appetites. Neither true happiness for individuals and families nor the stability and greatness of a people are attainable except by self-denial and sacrifice. Practicing both made it possible for the Pohls to do their duty by eight children. Unwillingness to renounce pleasures and luxuries on the part of a growing number of people is a fundamental reason for an increasing number of empty cradles in the countries of the former Christian Occident.

To foster an ideal is one thing, putting it into practice may lead to painful experiences. It is reasonable many a man should wish to return to the land and to engage in farming; but the step should be well considered, particularly by those who have not grown up on the farm or lost contact with it. In this regard a warning issued by the National Grange is well worth contemplating. The pronouncement states:

"Farming is a job hard to make pay and successful farming takes just as much—if not more—knowledge, initiative and managerial ability, as well as hard work, as does any other business or enterprise. It takes a good man to 'know how,' and on good land, to make a successful farmer; and it requires a long time and many hard knocks

to get this knowledge. Plenty who call themselves farmers have never learned the good farming formula."

This counsel is addressed by the National Grange also to those engaged in what the organization's Publicity Bureau characterizes as "the vehement agitation in favor of providing farms for returning soldiers." Moreover, the opinion expressed is quite in keeping with warnings issued by the Department of Agriculture. The really important task before us is not to put men, lacking knowledge of farming and experience in husbandry back on the land, but to prevent further flight from the land due to unfortunate economic conditions which tempt or even force families to desert the soil.

SOCIAL REVIEW

Catholic Social Action

THE Archbishop of Bogota, Colombia, has blessed the project of the Salesians to establish at Bogota a Free School of Arts and Crafts for workmen's sons. It will accommodate 100 students for a three years' course.

The Salesians already have three industrial and two agricultural schools in Colombia.

WHILE addressing Italian Catholic women workers who were attending a congress in Rome, the Pope declared: "The Church has always held that women should receive the same pay as men for equal work and output. To exploit female labor as cheaper would injure not only the woman, but also the working man, who would thus risk being out of work."

This important declaration should be acted on by Catholics; they should champion what has by Pope Pius XII been proclaimed the Church's teaching.

THE theatrical profession in Ireland is to have its own organization to be known as the Irish Catholic Stage Guild to further the spiritual interests of members and arrange for special retreats and conferences. The Guild is also considering establishment of a welfare section.

The Archbishop of Dublin, Most Rev. Dr. McQuaid, who has taken a deep interest in the project, has appointed Rev. Cormac Daly, O.F.M., as the Guild's chaplain. Temporary headquarters is at the Catholic Commercial Club, Dublin. The organizers hope to extend the Guild to Belfast, Cork and Limerick.

HAVING stated: "There is no better form of apostolate than that of a Catholic filling a public office with conspicuous integrity and intelligence," the *Examiner*, of Bombay, quotes the *Times of India's* tribute to Mr. M. A. F. Coelho on his retirement from the post of Presidency Magistrate:

"After a brilliant career on the bench extending over 12 years, Mr. M. A. F. Coelho, Presidency Magistrate, Second Court, Bombay, goes on leave preparatory, to retirement. Among the high-lights of his career were the two important decisions given by the Special Bench of the High Court, which upheld his judgments. One of the cases related to the validity of a confession to an excise officer and the other to the validity of the Government notification introducing Prohibition in Bombay City.

"Mr. Coelho was noted for his judicial independ-

ence. He held the order (Curfew Order) issued by the Commissioner of Police under section 144 of the Cr. P. C. illegal, as he believed that it constituted an encroachment by the executive on the powers and functions of the judiciary and hence detrimental to popular rights.

"Mr. Coelho showed considerable tact and moderation in dealing with cases arising from the disturbances which occurred in August, 1942. Moreover, he brought to bear on his work as a magistrate an immense amount of humanity. He believed and often remarked that it was not only a priest who could be a missionary but a magistrate could also be one."

IN presenting its first annual report, the Catholic Writers' Movement in Australia strikes a confident note. "The ideals of the society, which find their general expression in the motto, 'To Restore Christ to Culture,' are high," says the report. "Their attainment is sought by us, in the main, in the development of an indigenous Catholic literature that will stand to our national culture as does the Catholic literature of England to that country's culture."

A sturdy, vigorous, Catholic literature that would take its part in the leavening of national culture is aimed at, though it is recognized that that cannot be achieved overnight. The society commenced operations in June of last year with a membership of fourteen. That membership has since grown to eighty-six financial members.

A BROADCAST by the Vatican Radio on the "Catholic Renaissance in Spain" dealt in large part with the efforts inaugurated in that country by Catholic Action. Under its auspices Workers' Secretariats are conducted. It organizes study weeks for the "Workers' Counsellors," workers themselves in great part, to enable them to know every aspect of Labor's problems. Each Counsellor has to make himself or herself minutely acquainted with the needs of the workers' groups entrusted to his or her care.

In the factories and other large enterprises, special chaplains are appointed, or, failing that, a special Missionary of Labor whose job it is to make the rounds of the factories in order to look after the spiritual needs of the employees.

At Barcelona in particular many factory managements have allowed a daily quarter-hour period for religious instruction and the spiritual fruit has been splendid. And, again under Catholic Action auspices, a vast apostolate is being carried on among the workers in their homes in the suburbs of the big cities.

Personalia

ONE of the leading Catholic laymen of the country, the late Thomas F. Woodlock, was, in the estimation of his confreres, an outstanding publicist, particularly well equipped to write on economic and financial affairs. The *New York Sun*, on August 28, remarked editorially:

"He wrote a graceful and fluent prose, seasoned with sound scholarship yet neither ornate nor pedantic. He could be thorough without being dull; he could be analytical without being oracular. His column 'Thinking It Over' in the *Wall Street Journal* over the past fifteen years should be required reading in the curriculum of any first-rate school of journalism."

On its part, the *New York Times* paid Mr. Woodlock's memory the following significant compliment:

"And he did not keep his religious and his economic belief, as so many of us do, in separate compartments sealed off from each other. On the contrary, both in his writings and in his conversation on economic and political subjects he would unashamedly begin with a religious or a moral premise, and base his conclusions on it."

Again in another paragraph of the same editorial, the writer states:

"He might illustrate a point in economics by quoting some thirteenth-century Pope, or some scrap of wisdom from an obscure figure in the eighteenth century. He retained to the last his intellectual resilience and curiosity. Perhaps most striking of all was the sense he gave his listeners (certainly without any conscious effort on his part to give it) of rare moral stature."

Militarism

A BRITISH labor leader, one of a number permitted to visit the Soviet Republic, relates: "We had a very good show especially put on for us (at a certain school), with dancing by both boys and girls together in various national costumes. They then sang. The opening song was 'My brother is in the Red Army, I hope to join him soon'—from kiddies of five to seven. Other war songs followed. John Lawrence, our secretary, made a toy sword out of a sheet of newspaper and gave it to one of the small boys. The girl teacher of 19 rushed up and told the boy he must always remember to fight the Fascist enemy."

"Right through the Soviet education today," so the account continues, "especially, of course, among the older boys, there is a very strong military bias. I have a feeling, however, that there is a deep-rooted and underlying dislike of war amongst the people of the Soviet Union, and that the Government has had to introduce this military bias to offset this feeling."

Occupational Training

TWO Catholic and one Anglican college at Halifax are co-operators and co-sponsors of a new school of journalism. The institutions are St. Mary's College for men and boys, owned by the Catholic Archdiocese of Halifax, and conducted by the Society of Jesus; Mount St. Vincent College for girls, owned and operated by Sisters of Charity; and King's College, owned and operated by the Anglican diocese of Halifax.

The course is for three years and will be available by enrollment at any of the three institutions.

Inter-State Co-operation

LITTLE is said of the numerous efforts the States have engaged in in recent years to co-operate in the solution of problems common to two or more commonwealths. Thus the Pennsylvania General Assembly in the closing days of this year's session ratified the Potomac River Compact, thus joining the District of Columbia, Maryland, Virginia, and West Virginia in the work of the Interstate Commission on the Potomac River Basin which has been actively engaged in the control of pollution, conservation, and planning in the Potomac basin since 1941.

The Pennsylvania Legislature has recently ratified also the Ohio River Valley Water Sanitation Compact. Indiana, Illinois, Kentucky, New York, Ohio, and West Virginia have previously ratified it and the Compact is expected to take effect when the Virginia legislature approves it.

Marriage Statistics

DURING July of this year an increase of 22.1 percent was reported in the number of marriage licenses issued in cities of 100,000 or more inhabitants, as compared with the same month in 1944. According to statistics released by the Bureau of the Census, the July, 1945, total of 49,308 permits granted was the highest reported for that month during the five years for which these figures are available. The previous July high (48,625 in July, 1943) was exceeded by 1.4 percent. July totals for recent years were: 40,390 in 1944; 48,625 in 1943; 45,866 in 1942; and 43,310 in 1941.

This new July peak may, in large part, reflect marriages of eligible veterans of the European phase of World War II who have arrived home on 30-day re-deployment furloughs with the expectation of re-embarking for combat duty in the Pacific.

HISTORICAL STUDIES AND NOTES

FR. JOHN GEO. ALLEMAN, O.P. GERMAN PIONEER PRIEST IN OHIO AND IOWA

JOHN GEORGE ALLEMAN, also spelled Allemann (French spelling for the German form of Allmann) was born in Alsace in the vicinity of the city of Strassburg. He spoke both German and French with equal fluency, therefore he was sometimes regarded as a Frenchman. He died at the age of 59 years, on July 14, 1865; he must have been born in 1806. He had completed his classical studies and part of his theological studies prior to his coming to America. His family settled near Zanesville, Ohio, where young Alleman made the acquaintance of the Dominican Fathers and resolved to enter the Order. Towards the end of 1832 he was invested and began his novitiate on December 3, 1832, receiving the name of Brother Albert. On March 7, 1834, he made his profession in the novitiate house of Saint Rose, Springfield, Kentucky. Less than three months later, on June 1, 1834, he was ordained priest in St. John's Church, Zanesville, by Bishop John Baptist Purcell, of Cincinnati. This was the first ordination within the limits of the diocese of Columbus and up to 1914 the first and only ordination in the city of Zanesville, Ohio.

The young priest began at once his missionary labors in Ohio. At first he exercised his zeal among the many German Catholics living in the extensive parishes of St. John's, Zanesville, and St. Joseph's near Somerset, which comprised widely scattered mission posts. Soon afterwards, however, we find him stationed at Canton, Stark County, Ohio, where he ministered principally to the Germans attached to that parish, who resided in different counties. Towards the close of 1835 he was returned to St. Joseph's near Somerset, making it a center from whence he travelled through the northern part of the State of Ohio. In the fall of 1837 Fr. Alleman was stationed at St. Rose's in Kentucky doing missionary work; he may possibly have also been engaged in teaching the clerics of the Order. Towards the end of the summer of 1838 he returned to Ohio and again made St. Joseph's near Somerset, his home and center of activity, whence he again travelled as an itinerant missionary through the northern parts of Ohio, until his departure for Fort Madison, Iowa, in 1840.

Before leaving Ohio, Fr. Alleman had secured property for church purposes in almost every town and place of promise in the missions attended by him in the northern parts of the State of Ohio, solid foundations for his successors to build on. He himself built four small log churches in Ohio. Fr. Alleman often related in later years that when he first wended his way to Cleveland he found there a small cabin serving as a church and a corn patch attached to it. Like other Dominican missionaries in Ohio, Fr. Alleman would carry his outfit in his saddle bag. On missionary excursions he was obliged, as a rule, to offer the sacrifice of Mass on an altar of boards in a log chapel or on a rough table, such as was used by frontiersmen for domestic purposes, in a private home.

When the diocese of Cincinnati received a goodly number of priests to attend the ever increasing Catholic population, Fr. Alleman determined, as he would say in his old age, to proceed to the missions of the Upper Mississippi valley, prompted by the consideration that a missionary's toils are best appreciated, when God alone sees them.

Permission obtained, the good Dominican Friar descended the Ohio River on a flatboat to its mouth, ascended the Mississippi to St. Louis, Mo., passed the Missouri, and continued his course until he reached the vicinity of the present cities of Keokuk and Fort Madison, Iowa. There he landed, late in the summer of 1840. At that time there were no more than seven priests laboring with Bishop Loras in the whole State of Iowa.

After looking over northeastern Missouri and the adjacent portions of Illinois and Iowa, Fr. Alleman resolved to establish his first permanent mission at Fort Madison, located on a beautiful site on the upper Mississippi. But Fr. Alleman was not the first German priest to labor in that region of Iowa. In 1837, Father August Brickwedde, the first pastor of Quincy, Illinois, took charge of the missions in that territory, and for a few years visited Fort Madison, West Point and Sugar Creek in Lee County, Iowa, to give an opportunity to Catholics to perform their Easter duties. He celebrated High Mass in May, 1838, at Fort Madison in J. H. Dingmann's log cabin, which stood on what is now 605 Fifth Street. From there he went to Sugar Creek Settlement, now St. Paul, in Lee County, where he held divine service in the log barn of J. H. Kemper. A few months later, in the summer of 1838,

the first church erected in Lee County, Iowa, was built of logs in this German settlement of St. Paul.

Father Alleman, however, was the first resident priest of Lee County, Iowa. His purpose in locating at Fort Madison was to establish a well-located center, from where he could the more effectively perform the great work which his missionary experiences of former years had prepared him for so well. At first he said Mass in the house of John Gerhard Schwartz, which stood on the west side of Cedar Street in Fort Madison. He also boarded there for some time. Later he found a larger room above McConn's packing house, now 118 Elm Street. Yet Fr. Alleman cannot have held service in this place long, because he had, at the very beginning, engaged John Gerhard Schwarz to erect the first church in Fort Madison, on a lot back of the present old St. Joseph's Church on Third Street. It was built of brick, some of the first made in the city. The dimensions of this building were sixteen by eighteen and ten feet high, a miniature church, which also served as the pastor's residence and a schoolroom, the priest himself acting as unsalaried teacher.

The building was dedicated in honor of St. Joseph; the new parish consisted of the families of Henry Becker, Herman Dingmann, Joseph Hellmann, Liborius Nelle, John Gerhard and Henry Schwartz, Bernard and Henry Tieken and Richard Fahey. A replica of this little old church was erected in 1915 on the original foundations. The door and its frame are those used in the old building. Besides being an interesting historical monument, it serves as a votive chapel of St. Joseph.

Owing to the residence of a Catholic priest at Fort Madison, Catholic settlers began to locate there in such numbers that the nine original families increased to seventy-five in the year 1846, and in the following year, 1847, Fr. Alleman built a larger church, thirty by fifty feet. When the pioneer priest left Fort Madison in 1851, the number of families had passed the one hundred mark.

Fr. Alleman at once began to organize also the scattered families of other places into regular missions, which were to form the nucleus of future prosperous congregations in Iowa. About thirty years after the death of Fr. Alleman, the Rev. John Larmer wrote a sketch of the life of the great Dominican, in which he stated that the missionary excursions of Fr. Alleman "took in all northern Missouri and southern Iowa and crossing the Mississippi extended as far east as the Illinois river and north to the Wisconsin line. His

name and labors are unknown to many; but there are few missions where churches exist today in the territory he covered which did not have him for a founder. To mention all the towns where he planted the Church, would cover a page." Thus Fr. Alleman was in fact a missionary, who planted the Church in all parts of Upper Mississippi valley.

Whenever he heard of Catholics living in out-of-way places, he would eventually make them happy by paying them a visit. He would say Mass in their homes and administer the sacraments. To reach such isolated Catholics or his numerous mission-posts, and to attend to the spiritual wants of his widely scattered flock, he would occasionally travel by boat, but more frequently he would walk on foot or ride behind the slow moving oxen, which, in those days, were quite generally employed to draw heavy loads.

"From Fort Madison," writes Fr. Larmer, "Father Alleman usually traveled on foot, as I saw him do for years, carrying under his arm a pair of saddlebags which contained his Mass outfit, as needed by a missionary for saying Mass and the administration of the sacraments. Being of huge stature and splendid health, he could cover in a morning on foot, without great fatigue, as much ground as an average horse."

Whenever Fr. Alleman used the steamboat, he never had money to pay his fare. Every steamboat Captain on the Upper Mississippi knew the priest of Fort Madison and esteemed his friendship. Whenever he wished to take a steamer, he would go to the landing and call out to the Captain: "Oh, Captain." "Well, what can I do for you today, Father?" "Say, Captain, is this a Christian boat?" "It will be, if you come aboard, come and go with us." Thus he became the guest of many a Captain in command of a boat plying the great river.

The frequency of such missionary excursions is proven by the entries in the baptismal records of the various parishes now flourishing. Thus he entered thirty-two baptisms in the church records of St. Raphael's Cathedral, Dubuque, Iowa, from October 3, 1841, to June 7, 1847. He signs himself as priest of Fort Madison, sometimes as priest of West Point, and sometimes as priest of Dubuque.

As in Ohio, so in Iowa and Illinois, Fr. Alleman believed in the future expansion of the Church. When he arrived in a Catholic settlement, he would speak of the great future in store for the West and he would urge the settlers to

aid him at once in securing land for a church, school and cemetery. This was a wise measure which, however, proved rather troublesome at times to the settlers. These hardy pioneers, who were content with the priest's occasional ministrations, could not easily be persuaded to meet expenses for the next generation. The zealous and unselfish missionary told Fr. Larmer repeatedly that nothing gave him more trouble in the course of his missionary life than the selfish attitude of the settlers, who cared only for the present and not also for the future. These pioneers placed little credence in the priest's prophetic visions of the West, and his well-meant efforts often met with opposition of a kind which wounded his feelings deeply. Yet his endeavor to lay the foundation for a future church establishment, quite frequently succeeded. He persevered in this spirit to the last years of his active life. Fr. Larmer remarks, that he well remembers how the dauntless missionary bought property and established missions in seven different places during the seven closing years of his career and he was in doubt whether the present incumbents of those parishes knew who founded the congregations.

JOHN M. LENHART, O.F.M.Cap.

(To be continued)

St. Vincent de Paul Society and the CV

AMONG the twelve members of the Cathedral parish at St. Louis, who on November 14, 1845, organized the first Vincent de Paul Conference in the United States, there was none whose name is found in the history of the Central Verein. But at a subsequent meeting, Henry J. Spaunhorst, in later years President of the CV, joined the new Society. In the course of time both he and John Amend, the second President of the CV, were elected Presidents of the Cathedral Conference, the latter in 1857 while the former succeeded him in the following year. In addition, we find Francis Saler, who published books for the use of German Catholics and also the weekly *Herald des Glaubens*, also held the office of President, in 1856.

When the number of parish Conferences had multiplied, the Particular Council was instituted, in 1860, and John Amend is mentioned as Vice-President of the organization. In 1904, an international convention of the St. Vincent de Paul Society of the world was held in St. Louis. At that time the late Christian Hilke, wellknown in the

Cath. Union of Missouri, was Second Vice-President of the organization and a member of the Particular Council, as were Louis Mette and Henry J. Spaunhorst. Mr. Louis Fusz served as treasurer. Both he and the two Vincentians last referred to were among the founders and stockholders of the daily *Amerika*, of St. Louis, to which particularly Mr. Fusz was greatly devoted until the end of his life. It is, furthermore, worthy of note that Henry J. Spaunhorst was President of the Particular Council and the Upper Council from 1871 to 1876.

Whether "The Little Priest of the Poor," Fr. Ambrose J. Heim, who was among the first visitors of the Society after its organization in 1845, was a German, we have not been able to ascertain. He may have been an Alsatian, as were Fusz and Mette.

Some fourteen years after the Olmsteds had visited New Braunfels, Texas, of which the more distinguished of the two brothers speaks so highly in the book dedicated to the experience of their journey in the Southwest,¹⁾ the following impression of some German settlements on the old frontier was published in the *San Antonio Express*. The translation, printed in the *Alte und Neue Welt*, of Einsiedeln in Switzerland, states:

"The German settlements in Western Texas present a great contrast to the other farming districts of the State. No country of the world has a more beautiful scenery than the eight to ten miles of land on the San Antonio road in the vicinity of the flourishing town of New Braunfels. The road passes through a chain of small farms. A mile west a nice forest of cedars covers the slope of a hill. On the opposite side there stretches a lovely prairie, on which cattle graze. The cozy farm-houses of our German friends, plain but comfortable homes, are placed midway between those hillsides and the waving grass of the prairie. Fences enclose the yards and everything betokens the work of industrious and cultured people. The whole stretch of land forms a beautiful and enchanting sight. Ploughs work the land steadily. Men and women labor day after day; nobody is seen to be idle. Women mostly tend to sowing. You hardly ever see children standing around idle. Yet a block school-building which is always frequented by children shows us that these enterprising Germans know how to do everything right."²⁾

Although the largest, New Braunfels was but one of several German settlements founded in Texas a hundred years ago. The first free Public School in the State was conducted in that community.

¹⁾ Journey Through Texas, N. Y., 1857.

²⁾ Loc cit., Vol. III, 1868, p. 351.

Book Reviews and Notes

Received for Review

- La Colonisation dans la province de Quebec. L'Ecole Sociale Populaire. Montreal, Canada. 32 p. Price 15 sous.
- Wade, Chaplain, H. F., C.Ss.R. Five Miles Closer to Heaven. Liguorian Pamphlet Office, Oconomowoc, Wisconsin. 60 p. Price 25c.
- L'Ecole Sociale Populaire, Réforme de l'entreprise. L'Ecole Sociale Populaire, Montreal, Canada. 30 p. Price 15 sous.
- Bielak, Valeria. The Servant of God, Mary Theresa Countess Ledóchowska. The Sodality of St. Peter Claver, St. Louis, Mo. 226 p. Price \$1.50.
- The Major Holy-Days according to the Catholic Church of the Greek Rite, Braddock, Pa. 104 p.
- Geoghegan, Arthur T. The Attitude Towards Labor in Early Christianity and Ancient Culture. The Catholic University of America Press, Washington, D. C. 250 p. Price \$3.00.
- Luella, Sister Mary, O.P. The Catholic Booklist, 1942-1945. Rosary College, River Forest, Illinois. 101 p. Price 50c.

Reviews

IT is the firm of Joseph F. Wagner, Publishers, New York City, we have to thank for a new edition of the "Catholic Press Directory." Mr. Clement J. Wagner, the compiler, has gone to great pains evidently to facilitate the use of the Directory. He supplies not alone a complete alphabetical list of all publications contained in the volume, but has added three indices useful to those seeking information of various kinds pertaining to Catholic newspapers and periodicals. The list appears comprehensive, containing the titles of a larger number of papers and magazines published in foreign languages than is generally thought to exist. In fact, the volume has in store a number of surprises for casual inquirers after information regarding Catholic publications. Few may know that *The China Monthly*, the purpose of which is to disseminate the "truth about China," is published under the direct auspices of Most Rev. Bishop Paul Yu-pin. Others may rub their eyes when they discover the title *Revue Antialcoholique*. What an effrontery to challenge a majority blind to the dangers of alcohol!

And what a surprise page 122 of the Catholic Press Directory has in store for some people. At the top of the column two, five Catholic dailies are listed, none of them, however, published in the language of the country but in some Slavic tongue. Unfortunately, the *Aurora und Christliche Woche*, of Buffalo, which is still registered as among the living on page thirteen, sent its last forms to the press a number of years ago. There are probably other errors and omissions, but on the whole the editor has deserved well of those who may wish to make use of a Catholic Press Directory now and in the future. The volume is a historical document of considerable value.

Furfey, Paul Hanly, Ph.D. The Mystery of Iniquity. Bruce, Milwaukee. \$2.

The reading of this book will hardly lull into false security any charged with responsibility for right

order in the human family. Father Furfey is head of the department of Sociology in the Catholic University. He is fearful, despite the progress Catholic sociology has made during the past several decades, that our Christian principles are not exerting the influence they must if the world is to be saved from chaos. "No thinking man," says Father Furfey in the preface, "can fail to reflect on the problem of evil in society . . . We Catholics are in a uniquely advantageous position for discussing this issue intelligently because we have at our disposal not only the data of social science but the truths of revelation as well . . . The importance of the subject has demanded an extremely frank treatment . . .

If I have unintentionally wounded anyone by erroneous judgment, I can only ask pardon in advance and hope friendly critics will correct me."

With this introduction the author states and proceeds to establish the thesis that there can be no religiously neutral sociological pattern. He is not surprised that the unchurched believe they can erect an earthly paradise by natural means. But that Catholics should ever fall into that error would be deplorable. How can they ever forget that their real objective lies in another world?

But aren't there signs of at least unconscious conformism to this overwhelmingly present naturalism? Despite all the warnings in Holy Scripture may not Catholics be losing sight of the fact that demons are at work in the world? The acid test to be applied to our every endeavor is the example of Christ and His teachings. Of course Christ never conformed to worldly standards! Indeed He declared war on Satan. He named the means for overcoming him. And he died for His forthrightness! May His followers dare to compromise when the Master did not? Are they compromising? Are they living a contempt of the world in poverty, or do they make out a case of easy salvation for the rich? Isn't perhaps a sickly this-worldliness the main reason for our labor troubles? Is Satan with only weak opposition utterly destroying the Christian home? What about exaggerated nationalism? Has the time not come for those who would save society to "come out from amongst them"?

There may be disagreement with some of Dr. Furfey's conclusions, stated or implied, but the reader must marvel at the wealth of statements from Sacred authority with which he backs them. Each statement is laboriously documented with references from Scripture and tradition, particularly from the recent Papal encyclicals. And unlike most works on these subjects, he has contained his treatise in twelve chapters and 192 pages. Let us hope the book will be read widely and made the starting point for further healthy discussion about the very difficult application of Christian principles to human living.

W. J. O'SHAUGHNESSY, S.J.

For the June issue of the *American-German Review* Fr. Benjamin J. Blied, of St. Francis Seminary, well-known to our readers, has contributed an article on the first Bishop and Archbishop of Milwaukee, John Martin Henni. The achievements of this remarkable ecclesiastic are well set forth on a few pages.

THE C. V. AND THE CENTRAL BUREAU

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Central Bureau of the Central Verein

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STATE LEAGUES CONVENE

IT was in the picturesque environs of St. Mary's Parish, Altus, Arkansas, where the church and parish buildings overlook the broad expanse of the Arkansas River Valley, that the fifty-fifth Annual Convention of the CU of Arkansas and the twenty-seventh meeting of the CWU of the State were held on September 1-3. The arrangements were thorough and the Convention well attended. His Excellency, Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, was present at the Solemn Highmass on Sunday; he preached the sermon and remained throughout the day to address the Civic Forum, conducted on the grounds of St. Mary's Rectory in the evening.

Registration and executive meetings of the men's and women's sections occupied officers and delegates on Saturday evening, September 1. The official opening of the Convention was conducted on Sunday morning, with Mr. James Post, Altus, acting as chairman. Rev. Gregory Kehres, O.S.B., pastor of St. Mary's Church, spoke words of welcome, as did Mr. Carl J. Meurer, State President of the CU of Arkansas, and Miss Helen Fritchie, President of the State CWU. Following the presentation of the banners, the delegates proceeded to the church. A guard of honor was formed for the clergy officiating at the Solemn Highmass in honor of the Holy Ghost. The celebrant was Rev. Edward Chrisman, O.S.B., spiritual director of the CWU of Arkansas, with Rev. Michael Lensing, O.S.B., and Rev. Victor Beuckman, both of New Subiaco Abbey, serving as deacon and sub-deacon. In his sermon Bishop Fletcher commended the Catholic Union for its continued work for God and His Church, and reminded the delegates that no matter under what difficulties they labored

and what failures might disappoint them, their success was assured by God. Among the members of the clergy present, in addition to Bishop Fletcher, were Rt. Rev. Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey, and Rt. Rev. Msgr. A. T. Strauss, spiritual director of the NCWU.

Business meetings of both the men and the women were held immediately following the Mass. At noon a dinner was served in the basement of St. Mary's School by the ladies of the parish. Following the benediction in the church early in the afternoon, business meetings, and a Youth Rally, Fr. Michael Lensing acting as chairman, were convened. Later on the elimination public speaking contests for boys and girls, sponsored by the Catholic Union, were conducted; Mr. Peter P. Heigel, of Conway, served as chairman of the boys' meeting, while Miss Geneva Welters acted as chairman at the girls' contest. First awards in the boys' contests went to Herman Kresse and John F. Rumbach, both of St. Edward's Parish, Little Rock; Miss Betty Imboden, of Conway, and Miss Mildred Renz, of Little Rock, were awarded first prizes in the girls' contests.

At the civic forum conducted on Sunday evening, Presidents Carl J. Meurer and Helen Fritchie delivered reports on the work of their organizations during the past year. Rev. Anthony Lachowsky, C.S.Sp., spiritual director of the CU of Arkansas, spoke on the program of the National Catholic Rural Life Conference. He stressed the services the organization renders rural parishes in a material as well as a spiritual way, urged the development of leaders among the youth in rural parishes and that farmers should strive to become better business men.

Visiting speakers were Miss Mary Louise Tully, of Grailville, Ohio, who addressed the gathering on "The Lay Apostolate and the Work of the Grail." Earlier in the day, Miss Tully had conducted a conference for Young Women on the activities of the Grail. Very Rev. Msgr. A. T. Strauss, of St. Charles, Missouri, spiritual director of the NCWU, discussed the "Social Action Program of the Catholic Central Society of America." A short address by Bishop Fletcher brought the program to a close. There followed the Community Song and Lawn Fete under the direction of Prof. F. J. Lambert, an event that has been very popular at the Arkansas State Conventions during the past few years.

Monday's program opened with Solemn Requiem Highmass in St. Mary's Church, with Rev. Anthony Lachowsky as celebrant. All delegates received Holy Communion in a body in thanksgiving for the end of the world war, and for the repose of all deceased members of the organization. At the business meetings following the church services it was decided to hold the 1946 Convention in St. Mary's Parish, St. Vincent, Arkansas.

Carl J. Meurer, Little Rock, was re-elected President of the Catholic Union of Arkansas. Others elected were: Gerard Elsen, Paris, 1st Vice President, Peter P. Hiegel, Conway, 2nd Vice President, George H. Steimel, Pocahontas, 3rd Vice President, Victor Kordsmeier, Morrilton, Corresponding Secretary, G. H. Kenkel, Brinkley, Financial Secretary-Treasurer, Carl Kordsmeier, Morrilton, Marshal, Rev. Michael Lensing, O.S. B., New Subiaco Abbey, Historian, T. J. Arnold, Little Rock, Parliamentarian.

Kansas Did Nobly

REPORTING on the 34th General Convention of the Kansas Branch of our organization, conducted at St. Mark's on September 4 and 5, the *Advance Register*, official organ of the Diocese of Wichita, declares the occasion to have been "one of the most spirited and successful in the long history of the Central Verein of Kansas." The account furthermore states: "It has been several years since a Central Verein convention drew so many delegates and visitors and provided so fine a program as this one did." This statement is by no means overdrawn. The event warranted the favorable comment the editor of the Diocesan organ accorded the convention. Readers of *SJR* residing in metropolitan areas may be astonished when told that this successful meeting was conducted in what is not even an incorporated village. A good deal of credit is, however, due to the kindly and generous encouragement the Bishop of Wichita, Most Rev. Christian H. Winkelmann, had extended to this group since his election to the Kansas Diocese over which he presides.

None of the usual features of a CV convention was absent. Solemn High Mass was sung by Rev. Anthony Herrman, pastor of Ost, Kansas, while Rev. Daniel Lynch, of Eureka, preached the sermon. Most Rev. Bishop Winkelmann, who was present in the sanctuary, did not merely address the people after Mass, he

preached a powerful exhortation in consonance with existing conditions.

The opening of the Civic Forum had been set for an earlier hour than customary, for half past one, in order that time might be gained for business sessions of both branches, the CV and the NCWU of Kansas, later in the afternoon. Both the address of welcome, by Rev. J. E. Hackenbroich, pastor of St. Mark's parish, and the response by the president, Mr. John A. Suellentrop, were brief and very much to the point, as was the latter's presidential message. Following the Director of the Central Bureau, who spoke on the problems of the day in the light of historical experience, Sister Genevieve Rose, a member of the Foreign Mission Sisters of St. Dominic, of Maryknoll, New York, graphically discussed her experiences as a prisoner of war in the hands of the Japanese after their conquest of the Philippines. The appreciative audience listened to the speaker with bated breath. As forcefully as ever, Mr. Michael Mohr, K.S.G., reported on the proceedings of the executive meeting of the CV officers, conducted at Milwaukee in August. Ultimately, the Most Rev. Christian H. Winkelmann summed the impressions of the afternoon and added thereto words of wise counsel and encouragement. He introduced the recently appointed Director of Diocesan Charities, Rev. Thomas Ryan, who briefly outlined the work entrusted to him. Although the temperature was high, in the nineties, the audience paid closest attention to all of the speakers and appeared well satisfied with the various features of the program.

On the same occasion Mrs. Margaret Lies, President, NCWU of Kansas, presented her message, an account of the efforts and accomplishments of the group she serves so ably and unselfishly. To further encourage the efforts of the Kansas NCWU, Mrs. Mary Filser Lohr, National President, had come from New York to Kansas, and she too addressed the mass meeting.

An annual feature of the meetings of the Kansas Branch are the collections for the missions. Heretofore the proceeds were intended for the Propagation of the Faith. However, this year's collection is meant to benefit the Philippines. Astonishing as it may seem, encouraged by the Bishop, the participants in the meeting contributed no less than \$250! Half of this sum was given Sr. Genevieve Rose and the other was forwarded to the Extension Society, which has gone to the aid of the stricken Church in the Islands.

The necessary business meetings were well attended, as were those of the Resolutions Committee. Not a single Resolution had been prepared ahead of the Convention; a list of declarations was discussed on the evening prior to the opening of the Convention, attended by the Director of the Central Bureau, and the outlines were read and discussed at the first business meeting. The Resolutions were ultimately adopted at a session of delegates which lasted well into the night. Without opposition, the motion to change the title to Catholic Union of Kansas was adopted by the delegates. Officially the event closed with the Requiem for the deceased members of both organizations on Tuesday morning, September 5.

Mr. John A. Suellentrop was re-elected President; Mr. Peter Mohr, of Maize, who acted at interim as Secretary-Treasurer, was elected to this office, and Mr.

Math. Martin, Marshal. The Trustees are F. J. Holthaus, John Theis and Bernard Lies. Rev. Arnold Weller, pastor of St. Leo's, Kansas, was requested to accept the office of Spiritual Director and his consent was secured.

Youth Rally

The last, but by no means the least of the public meetings of this year's Convention of the Catholic Union of Kansas, was the Youth Rally, conducted at St. Mark's on the evening of September 4. The audience, consisting of approximately 275 young people, was not treated to a program of many addresses; what had been prepared for them was, to use the words of the *Wichita Advance Register*, "a song fest, a game, which demand of each participant thirty-six names of the members of different parishes to be used instead of numbers, winners receiving a copy of Mauldin's 'Up Front' as a prize."

The outstanding feature of the evening was a quiz contest, questions relating to the Catechism, church history, and the history of the Church in Kansas. It was conducted by the Spiritual Advisor of the youth movement in the Diocese of Wichita, Rev. Michael Lies, a member of the Bishop's Chancery staff. The judges were Rev. G. A. Husmann, of Andale, and two seminarians, Mr. Richard Thome and Mr. John Zenner. The recently appointed director of the Kansas Branch, NCWU, Miss Agnes Arensdorf, assisted in promoting the program.

The young people left the hall well satisfied, and in fact quite enthusiastic.

German Catholic Federation of California Met at Oakland

WHEN first the advisability of conducting the organization's 46th Annual Convention was discussed early in the summer, there was some hesitancy to proceed with the plan, because of the conditions created by the war. Ultimately it was decided to prepare for a "war-time convention."

It was therefore a pleasant surprise that so large a number of delegates and visitors assembled on Sunday morning, September 2, to participate in the Solemn High Mass, sung in St. Elizabeth's Church at Oakland, Fr. Victor Bucher, O.F.M., pastor, celebrant. He was assisted by Very Rev. Blase Cronin, O.F.M., and Fr. Alfred Boeddecker. The sermon was preached by Rev. Terrence Cronin, O.F.M. Very Rev. Provincial Gregory Woller, O.F.M., attended in the sanctuary.

Encouraged by the large attendance on this occasion, the delegates participated wholeheartedly in the various business meetings, conducted at various times on Sunday and Monday, September 3. On the latter day the Requiem for the deceased members was celebrated, and included in the intention were the sixteen members of St. Elizabeth's parish who gave their lives for their country. It is customary with the California Federation to distribute on this occasion the In Memoriam cards soliciting prayers for members called by death during the previous twelve months. This custom was observed also on this occasion.

Junior Past President Henry A. Arnke, in his re-

port, particularly stressed the history and achievements of the Central Verein, in testimony of the ninetieth anniversary of its foundation. The presidents of the affiliated societies reported the intention to inaugurate an intensive drive for new members, as soon as conditions appear favorable for an endeavor of this kind.

The convention made its own most of the Resolutions adopted by the Board of Directors of the CV at Milwaukee in August. It also advocated the Retreat Movement and declared itself in favor of a quarterly bulletin, as suggested by the Milwaukee meeting. Mr. August Petry, member of the Board of Trustees of the CV, made a strong appeal for Life and In Memoriam subscriptions. Ultimately the installation of officers of both branches of the organization, of men and women, was conducted by Past President Edward Kirchen. St. Anthony's Parish, San Francisco, will be the meeting place of the 47th Annual Convention.

Both officers and delegates feel that the 46th Convention was one of the most successful meetings of its kind and that it set a standard others will find difficult to surpass. St. Francis Benevolent Society and St. Elizabeth's parish, of Oakland, have indeed proven their allegiance to the German Federation of California anew. Mr. John Kronnenberg was chairman of the Committee on Arrangements, and to him and Mr. Joseph Boeddecker, President of St. Francis Society, credit is due for the successful convention. It closed with a banquet, attended by over three hundred people.

Best of all was the encouragement extended the organization on this occasion by the clergy and their willingness to co-operate with its officers and members. The new commissary, Fr. Alphonse Weber, O.F.M., will devote himself wholeheartedly to the obligations of his office, as well as Rev. Fr. Budde, S.J., of St. Mary's parish, San Jose, the vice-commissary. The following officers were elected: William Dombrink, Oakland, California, President; Henry Schroer, San Francisco, 1st Vice President; Mr. Jos. V. Geiger, Los Angeles, 2nd Vice President; Mrs. Jos. I. Morey, San Francisco, 3rd Vice President; Alois Frantz, San Francisco, Recording Secretary; Louis J. Schoenstein, San Francisco, Financial and Corresponding Secretary; Adam Goertler, San Francisco, Treasurer; and Richard E. Holl, San Francisco, Marshal. The Federation's Protector is the Archbishop of San Francisco, Most Rev. John J. Mitty.

The Wisconsin Branch of the CV conducted its convention at the time when the Executives of the CV and NCWU held their meetings at Milwaukee in August. It was disclosed on this occasion that fifteen affiliated societies had initiated plans intended to grant the opportunity of closed retreats to veterans. A number of these societies appropriated the necessary funds to pay the modest fees which are offered the institutions where the retreats are conducted.

Several resolutions were adopted by the Convention, one of which urged all members and affiliated societies to support generously any appeal which may emanate from the Holy See and the American hierarchy to aid the war-stricken peoples of the world. Another resolution recommended all State units of the Central Verein should issue their own publications. It is stated such mediums of communication bind the local socie-

ties closer to the state leagues and grant individual members the realization that state organizations are concerned with their personal welfare.

Joseph Holzhauer, of Milwaukee, was re-elected President of the Branch. Other officers elected are Benedict Gottsacker, of Sheboygan, vice-president; Frank Zeitz, of Racine, treasurer, and Oscar Dorn, of Menasha, secretary.

Conducts Regional Meetings

INSTEAD of the customary annual convention the Catholic Union of Missouri has arranged for a series of six one-day regional meetings, to be conducted in various parts of the State on Sundays this fall. Special invitations are being extended to the clergy, religious, members of the affiliated societies and Catholics in general throughout these areas to participate. The program for each occasion provides for Highmass in the morning, to be followed by a general meeting in the afternoon.

The first of these events transpired on Sunday, September 16, in St. Peter's Parish, Jefferson City. The Solemn Highmass was sung at 11 A. M. by the pastor, Fr. Joseph Vogelweid, and the sermon was preached by Fr. Victor Suren, of St. Louis. The afternoon program provided three lay speakers, Mr. Bernard Lutz, Mrs. Rose Rohman, and Mr. James Zipf, all of St. Louis. They discussed the activities of the Cath. Union, the Central Verein, the Central Bureau, and the National Catholic Women's Union. Fr. Rudolph B. Schuler delivered the closing address, summing up the afternoon's addresses, and calling for an intensified effort by the men's and women's organizations during the years ahead. Fr. Joseph Vogelweid, who was host to the meeting, spoke briefly, expressing the hope of a revival of the Young Men's division of the CU of Missouri, now that our young men are returning to their homes from service with the armed forces.

About two hundred persons, including quite a number of priests from surrounding rural parishes, participated in the event.

Other regional meetings are to be conducted by the Catholic Union in St. Mary's Parish, Cape Girardeau, on September 23; St. Joseph's Parish, Cottleville, on October 7, this meeting to be conducted in conjunction with the Catholic Day celebration, sponsored by the St. Charles District League; St. Joseph's Parish, Salisbury, October 14; St. Francis de Sales Parish, St. Louis, October 21, and the last in St. Francis Borgia Parish, Washington, on November 4.

Although the Catholic Union of Arkansas is not one of our strongest Branches numerically, it is able to accomplish much good. In recent years it has, for instance, undertaken to raise a bursar for St. John's Seminary at Little Rock. Contributions from societies and members for this purpose amounted to \$5,887.01 at the end of 1944. In addition, almost a thousand dollars were raised toward supporting a chaplain at the State Sanatorium for consumptives.

A New Departure

AMONG the measures adopted by the representatives of the Catholic Union of Illinois, who conducted an Executive Meeting in Chicago in July, none is of greater importance than the decision to request the Bishops of the five dioceses of the State to authorize a priest to act as Spiritual Director of the organization in his episcopal jurisdiction. The President, Mr. Joseph B. Engelmeyer, in the first place approached Most Rev. Henry J. Althoff, Bishop of Belleville, in his capacity as Episcopal Protector of the Catholic Union of Illinois. Bishop Althoff has announced the appointment of Rev. Charles Hellrung, of Millstadt, Illinois, as Diocesan Director of the Catholic Union.

Fine Legislative Report

IT is a substantial report of the Legislative Committee's activities Mr. Peter J. M. Clute, its Chairman and Secretary of the New York State Branch, delivered to the executive meeting of the officers, conducted at Rochester. Let us hope that every member of the organization may grant the report the attention it merits.

One of its paragraphs proves it dangerous to assume that measures, promoted by certain reformers, may have been done away with because they are no longer promoted propagandistically. Mr. Clute reports:

"Once again we have successfully opposed a bill to ratify the proposed mis-named Child Labor Amendment to the Federal Constitution, empowering Congress to limit, regulate and prohibit labor of persons under 18 years of age. While we are opposed to the exploitation of youth, in the verbiage of this amendment we see the possibility of a present or future Congress regulating and controlling the physical and educational interests of the more than 45,000,000 youths of our land as well as their industrial protection. These dangers have been accepted so genuinely as real by the public that nearly twenty-one years have not sufficed to induce a majority of the States to ratify it."

Lack of space does not permit us to quote further passages from the report, with the exception of the following, voicing a justified complaint. "We regret to report, however, that we have not received full co-operation from Branch and Society representatives, when requested to take action upon various measures. Communications from the Legislative Committee, to be effective, require immediate attention, and specific Branch or Society approval is not necessary before such action is taken. Obviously, however, the local organization should be advised of action taken at the earliest opportunity. By the same token, the Legislative Committee should be informed of replies received from legislators, so that an informative record may be kept."

"We remember reading in your booklet on the CV," an interested member wrote us recently, "that the Verein was started in 1855 and that one of the reasons for its organization was to protect its members against the Know Nothings. Now, ninety years later, the Verein needs protection from the 'Do Nothings'!"

Kansas Farmers Speak Their Mind

A NUMBER of timely Resolutions were adopted by the convention of the Catholic Union of Kansas, conducted at St. Mark's early in September. Some of them deal with subjects not frequently discussed. We publish herewith those to which this opinion refers.

Respect for Authority and Reverence for Innocence

With the decline of religion and the denial even of the Ten Commandments, loss of respect for authority has gone hand in hand. Juvenile delinquency is in part the result of wide spread disrespect for parental authority. Having lost respect due their parents and old age, members of the present generation are inclined to neglect the respect the Catholics should have for Priests and Sisters. Instances of disrespect were reported to our convention by laymen who were shocked by the irreverent manner priests were referred to by some Catholics.

Reverence is fundamental to true culture. Reverence does not, however, prosper in an environment of naturalism and materialism. It is desirable, therefore, Catholics should cultivate this virtue. We would remind particularly parents that they should at all times be mindful of the reverence in which they should hold innocence, the innocence of their children. They should guard their actions and their words, having in mind the words of the Divine Savior: "Whosoever shall scandalize one of these little ones that believe in Me, it were better for him if a millstone were hung about his neck and he were cast into the sea" (Mark 9, 41).

Hasty and Mixed Marriages

Marriage, that sacred union between one man and one woman, which Christ has raised to the dignity of a Sacrament, should not be entered into without a full realization on the part of the contracting parties of its importance and serious responsibilities. Since hasty marriages are, unfortunately, becoming more frequent, the delegates to this convention wish to emphasize the obligation of parents to train and advise their children in a manner which will caution them to select a life partner with due consideration for the factors that promise a happy married life.

We also wish to stress on this occasion that the Church does not approve of mixed marriages. She merely *tolerates* them for grave and urgent reasons. With the intention of promoting Catholic marriages both parents and societies should provide the opportunity for recreation at home and in their communities, in order that young people of marriageable age may cultivate acquaintances with those of their own faith.

In Behalf of the Men Discharged from the Service

It is our opinion that it is but equitable and fair that the men who have served our country in the Army and Navy should, after their discharge from the armed forces, be granted preference when seeking employment. They should be either returned to the position

or job they held when they were called for service or offered employment equally as advantageous to them as the one they left behind. Moreover, speaking for a rural section of the country, we wish to point out that the opportunity to rent or buy a suitable farm should be offered to those who were obliged to sell their equipment when called by the draft. We even suggest that owners of farm land should remember the sacrifices these men have made and extend to them the opportunity to acquire land. It should be possible to organize planning boards, composed of leading men of the county, for the purpose of ascertaining and making available to ex-servicemen information regarding opportunities to rent desirable farm land.

Labor Shortage on the Farm

It is highly desirable, we believe, that men who went from farms into the armed service of our country should be discharged as soon as possible, in order that they may help produce next year's crops. Both our country and the stricken countries of the world need the food and raw material the nation's farms are able to supply. It is, moreover, *not* desirable for other reasons our farm youths should continue to live a barrack life and lose touch, and possibly love for the land.

In addition, our Kansas Branch expressed their homage to the Holy Father and opposition to conscription, while recommending to affiliated societies and its members in general the promotion of Retreats for the men discharged from the service. This particular Resolution we publish under "The Social Apostolate."

This Work Must Continue

PEACE has not yet been declared; the nation is still in a state of war. Because of this curious situation a large number of men must continue in uniform and far from home. Many will be discontented and prone to succumb to temptation.

"I would be deeply grateful," writes a Chaplain on board a man of war in the Pacific area, "if you would send me about two hundred and fifty copies of 'Counsel and Prayers,' by Father Martindale. We expect to be back in the States soon, after more than a year at sea, and your excellent brochure should be of great value to our men in preventing excesses." In closing, the same Chaplain states: "May I add my word of appreciation for the splendid help you have given the Chaplains."

Similarly, a Chaplain with a Service Force, Pacific Fleet, has asked us for five hundred copies of the same brochure. "This command, to which I am attached," the writer states, "enables me not only to contact its own personnel, but also many of the men on ships to which no Chaplain has been assigned."

Having named the Navy Yard, where he is stationed, a Specialist "A" has written us, that "a great opportunity for a missionary work of the first order," existed at this Receiving Station. "It can be accomplished," he informed the Bureau, "by your pamphlets under the guidance and instructions of our Chaplain, Father N. N." In addition we are assured: "Many of

your pamphlets are very fine and are a great help in the instruction of Catholics and converts."

The need of supplying reading matter to hospitals of the Army and Navy will continue for sometime, we believe. "Thank you for the pamphlets which we received this morning," writes the Chaplain of a U. S. Naval Hospital, located on the Gulf of Mexico. "The patients have a lot of time on their hands and consequently our pamphlet rack is quite popular. We will be grateful for any help you can give us."

While these are but a few samples of many other letters of the same kind, they prove sufficiently that the distribution of our pamphlets must continue for sometime to come.

Serving the POW

Requests for German prayer books, and reading matter wanted for the German POW in our country, have not been numerous of late. The fact that many of the men have left the larger Camps and have been distributed over the country in small camps, assisting farmers in agricultural areas, etc., etc., probably accounts for this. With the approaching winter, demand for books will undoubtedly increase.

However, it came to our knowledge that a number of Camps in Florida had not been receiving a sufficient number of books. Even prayer books were lacking; we did what we could to supply the deficiency. Other packages of books went East and West, as far as Massachusetts and Colorado. It is from the latter State a Chaplain wrote us: "The Goffine fills a definite need at the POW Camp. The prayer books were taken over yesterday in a trice. The Lutheran prisoner-Chaplain asked me after Mass if I had any more of those prayer books."

Whenever we have established contact with a Chaplain in a POW Camp, we inquire whether there are among the POW priests or seminarians. In this particular case we were told there was none. But the writer added: "However, if you can still do something along the lines suggested in your letter, and if you have not already contacted the following individual, I would appreciate anything you could do for him." The particular POW is a member of the same religious Order whose habit the American Chaplain wears.

One of our friends among the missionaries in the Philippines has informed us that he is alive and that both his church and presbytery are still standing. "The only ones in the entire Province," he adds. As long as the Japanese occupied the town, conditions were in a sorry plight. The community was liberated on the second of April. But prior to that date the missionary had been robbed of almost everything. He does not complain, but states that prices are sky high and the necessities of life almost unprocurable. "There is no thread and no needles to mend clothes with, and whatever clothing has been left us needs mending badly." Medicines too are lacking. All this points to an obligation on the part of American Catholics to aid the missions in the Philippines.

A Victim of the War

A CONTRIBUTOR to *SJR* of a number of ethnological articles, Father Francis De Snick was one of our regular correspondents in the Philippines. For a time he labored among the Ifugao, a tribe only lately converted, but in more recent years he was stationed in the town of Bambang, a particularly difficult position. A comparatively new settlement, both the Aglipayans and the representatives of American sects confused the minds of the Filipino residents and created a situation which demanded sacrifices, tact and patience from any missionary stationed there.

Information has now reached us that Father De Snick is no longer among the living. His sister, Mme. Terese De Snick, has written us from Belgium:

"Last Sunday (July 8) there came to the convent of the 'Missionaries of the Immaculate Heart of Holy Virgin,' at Brussels, a cablegram from Luzon Island with just these few words: 'Father Francis De Snick murdered by the Japanese, June, 1945.'"

The missions in the Philippines have sustained a great loss in the death of this priest; Father De Snick's ability to go about and do good was increased by his knowledge of medicine, which he had studied in Belgium before he decided to devote his life to the missions. Our knowledge of this excellent missionary leads us to subscribe to the statement, contained in his sister's letter: "All his thoughts, his actions were intended to benefit his mission, and at last he gave his life for it."

CV Institution Extended

FOR some time St. Elizabeth Day-Nursery, conducted by the Bureau for the Central Verein in St. Louis, has carried on its work under adverse conditions. During summer vacation many children served by the institution spend the entire day on the playground. This is encouraged in order to keep them off the streets. Even since the beginning of the fall school term, too many children of various ages have used the playground after school. A particular problem is the mingling of children of all ages, with consequent danger of collisions and attendant physical injuries to the smaller ones. Space in the building too has been at premium. Thus, for instance, on days when attendance is large, meals must be served in shifts, with consequent long waiting periods for the children and undue physical strain on the personnel.

Fortunately, the Central Bureau had the opportunity of acquiring property adjoining St. Elizabeth's. This transaction, authorized by the Executive Meeting of the CV in Milwaukee, has now been consummated, with the result that a sizable building together with 460 square yards of additional playground space have been added. After minor alterations a portion of the newly-acquired residence will also be put to use, and crowding remedied.

"I read *Social Justice Review* carefully at . . . during the last scholastic year," an instructor writes us, "and took it with me to class several times and referred the seminarians to it. (It is a major seminary.)"

Necrology

AT Boonville, Missouri, in August there passed from this life at the advanced age of ninety-seven years, Fr. Francis F. Kueper, for many years a generous benefactor of the Central Bureau. For fifty-two years, Fr. Kueper was pastor of St. Andrew's Church, Tipton, Missouri, where he celebrated his golden jubilee as pastor in 1927.

A native of Westphalia, Germany, Fr. Kueper came to the United States at an early age. He was ordained in St. Louis in 1871, and was named pastor of St. Andrew's Church, Tipton, in 1877. The deceased retired from active service in 1929, and took up his residence at St. Joseph's Hospital, Boonville, where he spent the last years of his life.

Fr. Kueper was well known for his apostolic work. A numerous body of priests attended the funeral services.

On August 22 there passed away at Detroit, Michigan, Mr. John Jantz, for many years a staunch supporter and collaborator of the Central Verein and an active member of the Michigan "Staatsverband." An enthusiastic promoter of the cause to which the CV is devoted, the deceased attended every National Convention from 1924 to 1941. For a number of years during this period he served as a Trustee. It was in December of 1941 that he was stricken with a severe illness from which he was not to recover.

Born at Detroit in 1878, Mr. Jantz spent all of his life in that city, where he received his education from the Christian Brothers of De La Salle College and from the Jesuit Fathers, who conducted the College which is now the University of Detroit. He was a devoted member of St. Charles Parish. He was, moreover, a member of the St. Joseph's Benevolent Society, which he served as Recording Secretary for seventeen years, and of the St. Vincent de Paul Conference of St. Charles' Parish.

The deceased has two sons in the army, Col. Elmer Jantz, stationed in China, and Warrant Officer Alfred H. Jantz, now stationed in Michigan. During the years of the war, even though his health was failing, Mr. Jantz kept in touch with the young men of the parish by writing in the "St. Charles Vigil" a column devoted to their interests; he also mailed the publication to them.

Mr. Jantz's wife preceded him in death a few years ago. In addition to two sons referred to, he leaves a third son, Richard Jantz; also a brother and several sisters, among them Miss Antonia Jantz, all of Detroit. Funeral services for the deceased were conducted from St. Charles Church, on August 25. May his soul rest in peace.

What can be accomplished by resignation to the will of God and a dauntless spirit in the face of overwhelming odds the life of John H. Klapperich, of New Munich, Minnesota, whose death occurred on July first, exemplifies. When twenty-four years of age, the deceased suffered a broken back in a threshing machine accident, which left him paralyzed from the hips down. In spite of his misfortune, he did not give way to dependency, but resolved to overcome his terrible handicap.

He succeeded in his intention to a remarkable extent. For the last thirty-seven years of his life, he carried on a successful insurance business from his bed. In addition, he was village treasurer since 1913, and became an efficient advisor in tax and business matters. For many years, until his death, he was financial secretary of St. Joseph's Society of Immaculate Conception Parish, affiliated with the CV of Minnesota.

In spite of his incurable ailment, John Klapperich served his God, his church and his fellow men well. His life is a rebuke to those who go through life in perfect health, and enjoying other advantages, but refuse to resign themselves to the will of God when trials and tribulations come to them.

Miscellany

FOR the meeting of the Executive Committees of the New York State Branch of the CV and the NC-WU, conducted at Rochester on September 22 and 23, the following motto had been chosen:

"If the future is to belong to Democracy, an essential part of its achievement will have to belong to the religion of Christ and to the Church, the messenger of Our Redeemer's works, which is to continue His mission of saving man."

The words are those of Pope Pius XII, from last year's Christmas message.

Several pages of the Proceedings of the 54th Annual Convention, Catholic Union of Arkansas, are devoted to a report on the National Convention of the CV, conducted at St. Paul last year. Written by Fr. Fabian Diersing, O.S.B., it grants readers a good insight into the chief events and the deliberations of that occasion. It were desirable, we believe, that other State Unions should adopt this precedent.

One of the resolutions adopted by this year's Convention of the Catholic Union of Arkansas recommends that the United States take the leadership among the United Nations in outlawing the use of the atomic bomb. It is stated conformity to Christian principles and elimination of possible misuse of this devastating weapon demands such action by our country.

Early in the fall of 1939 the late Msgr. Laudenschmidt, of Buffalo, N. Y., was invited to address a meeting of the Philadelphia City Federation. From that time on to June of this year no less than sixty consecutive lectures were delivered under the auspices of the Volksverein. In recent months the organization has devoted itself primarily to the discussion of peace time conscription.

Mr. Paul P. Hoegen, well-known St. Louis attorney and a supreme trustee of the Western Catholic Union, has been appointed the fraternal insurance society's official representative in the St. Louis area. Mr. Hoegen will conduct the affairs connected with the new appointment from his legal office located in downtown St. Louis.

What we wrote about the mass deportation of "German populations, or elements," from certain countries of Central Europe, has shocked not a few of our readers. A communication addressed to us from San Antonio on September 5, is characteristic of the reaction caused by the statistical figures quoted by us. The writer states:

"Last week I returned from a three months stay in Mexico and I have spent this week reading back numbers of papers. When I noticed all the beastial and atrocious peace proposals and occupation rules, and the apparent approval, if not glee, with which the American press reported all of them, even those on the looting and raping which Russians practiced in Germany and Hungary, and also the shooting of fifty hostages for every transgression of rules, no matter what the cause, I was so sickened that I could practically not eat or sleep. It seemed too much even for me to believe."

Continuing—the letter covers two full pages—the author of these statements discusses a number of other features of the war and the peace, stating that he had not been prepared for the inhumanities perpetrated and planned. He admits to his being "completely dejected," because he did not believe that mankind could be so beastial and barbarous. Our article proved reassuring, however. "I breathed just a little freer," the writer states. Consequently, he offers his congratulations, stating, the article "is sound, it is strong, it is dignified." Therefore he asks for a reprint, to be sent to the members of Congress, etc., and grants a contribution to defray the expense of printing the leaflet.

Shortly before his departure for Germany, in September, the Kolping Society of Brooklyn tendered Mr. Theobald J. Dengler, of New York, a dinner in their home on Weirfield Street.

Mr. Dengler has been appointed Bureau Chief of the Catholic Division, U. S. Group Control Council for educational and religious affairs in Germany. He will be stationed at Berlin, headquarters of the Allied Control Council.

According to the *Catholic News*, of New York, he is to act as liaison officer between the United States Army and the Catholic Bishops of Germany. An effort is to be made to assist the clergy and laity to revive charitable and educational activities which suffered so greatly during the years of the Nazi regime. The good wishes of the members of the Central Verein will certainly follow him in the hope that he may be able to carry out his mission successfully.

Our attention has been called to an episode not recorded in the Proceedings of the Convention, conducted at St. Louis in 1942. What is related happened in a meeting of the By-Laws Committee, held in the Pine Room of the Hotel Coronado. The discussion at that moment was concerned with the question, whether the organization's title should be changed. "Some of us were opposed," so our informant writes us, "to any change. The arguments were pro and con. Said a member from a Mid-Western State, who favored the

change, somewhat in despair: 'What would you suggest?' Said His Excellency Bishop Muench, with split-second timing: 'That you go back home and go to work.'"

This counsel should be remembered by all of our members at this very time. Should Catholics neglect to respond to the call: "All hands on deck!" we must despair of the future. The world today is just another airplane carrier Franklin. This ship was brought into port by its heroic crew, although the enemy had done serious damage and fire ravaged its hull. There was a Chaplain on board that vessel, who encouraged the men to fight the conflagration and the explosions that threatened. Catholics have been called on by the Vicar of Christ to defend Christian civilization against the forces of evil. Will they respond as willingly and heroically as did the "Franklin's" crew?

The brochure by Dr. McCann, "Contraception, A Common Cause of Disease," enjoys a steady sale. In a number of cases quantities were purchased, as for instance, by a certain Chancery, for distribution among members of the clergy. A well-known layman wrote, saying it was "the best of its kind on the physiological and pathological phase, or rather effect of contraceptive practices. It may possibly check an influential Western woman, who is endeavoring to get the Planned Parenthood Federation to share in a community fund."

For a number of years the men of Our Lady of Sorrows Parish in St. Louis have participated in an annual retreat over a week-end. This year fifty-one men, mostly of the parish, enjoyed the period of retirement from the world with its attention to the spiritual values of life, observed at the White House, St. Louis County, on July 26-30. The retreatmaster was Rev. William H. McCabe, S.J.

An organization has now been formed by the participants in the annual retreats. Officers were elected on the evening before the close of the exercises.

Until his demise the oldest member of St. Francis de Sales Benevolent Society of St. Louis, Herman Waeltermann was called by death on August 24. Born in 1859, the deceased had enrolled in the Society in August, 1881, sixty-four years ago! He was a brother of the late Rev. John Waeltermann, one time pastor of St. Francis de Sales Parish.

The oldest living member of the Society is now Henry Nienaber, a retired policeman, who enrolled in May, 1882. It is noteworthy that Mr. Nienaber has thus far drawn only \$75 in sick benefits during his sixty-three years as a member of the Society.

Members of the CV looking for arguments against the introduction of compulsory military training will find a good deal of material of this kind in Fr. John J. Hugo's article on "The Immorality of Conscriptio," published as a special supplement to the *Catholic Worker*. Copies are still available at 115 Mott Street, New York City 13, N. Y.

DAS SOZIALE APOSTOLAT

NACH CHAPERITO.

(Aus den Lebensnachrichten des hochw.
Peter Kuppers.)

ICH hatte reichlich Gelegenheit, den Charakter meiner Leute zu studieren. Natürlich in den ersten zwei Jahren in Santa Fe waren es doch meistens die Mexikaner, oder wie man richtiger sagen soll, die Spanisch-Amerikaner. Mexikaner sind die, welche in Mexiko leben, aber seitdem die Vereinigten Staaten New Mexico in 1848 sich angeeignet haben, haben die Bewohner ein Recht, und mehr noch deren Nachkommen, Spanisch-Amerikaner genannt zu werden. Gerade so wie man die Amerikaner deutscher Abstammung Deutsch-Amerikaner nennt. Nun hat es eine besondere Bewandnis mit dem Namen Mexikaner. Ist es nicht sonderbar, dass man leicht geneigt ist, die Nase zu rümpfen, wenn man den Namen Mexikaner hört? Doch stammen die Mexikaner von einer der edelsten Rassen des Menschengeschlechtes ab, nämlich es sind die Nachkommen der spanischen Conquistadores, oder Eroberer. Woher kommt es denn, dass so viele den Mexikaner nicht verdauen können, oder besser gesagt, nicht verdauen mögen? Es kommt vielleicht daher, weil viele Leute sagen, dass der Mexikaner zuviel Indianerblut habe. Ich bin über dreissig Jahre in New Mexico und habe in diesen Jahren nie gesehen oder gehört, dass ein Mexikaner oder Spanisch-Amerikaner sich mit einer Indianerin verheiratet hätte. Meine Erfahrung lehrt mich, dass sogar eine gewisse Abneigung besteht, zwischen dem Spanier und dem Indianer. Das heisst aber nicht, dass gar keine Blutsverwandtschaft besteht. Als die Spanier ihre Eroberungszüge in New Mexico, Arizona und Californien unternahmen, hatten sie ihre Weiber nicht bei sich. Die Folgen blieben sicherlich nicht aus. Die Franziskaner, welche die spanischen Helden begleiteten, werden allerdings gut aufgepasst haben, dass das spanische Blut nicht über die Stränge schlug, aber was konnten sie am Ende machen, als nur ein Auge zudrücken. Dazu muss man wissen, dass die Indianer ein reiner Menschenschlag war und in seiner Weise eine gewisse kulturelle Höhe erklommen hatte, und die Indianerfrauen ein edles Naturprodukt waren. Heute noch findet man Indianerfrauen, die edle Züge haben und schön gebaut sind. Es tut einem leid, sagen zu müssen, dass unser Indianervolk, besonders in New Mexico, heute nicht mehr ist, was es sein sollte. Der Charakter der alten Indianer ist ge-

setzt, ehrlich und sogar stolz. Aber die Indianerjugend ist anders geartet. Es kommt durch den Einfluss moderner Touristen und der weissen Rasse, von der manches gelernt wird, was dem Indianer schädlich ist. Fast dasselbe können wir auch vom Spanier, oder dem Mexikaner, sagen. Es liegt kein Zweifel vor, dass in den vergangenen Jahren das mexikanische Familienleben auf einer sehr hohen Stufe der Sittlichkeit stand und auch Glück und Zufriedenheit herrschten. Aber unsere moderne Kultur hat in den Jahren manche auf der unrichtigen Seite beleckt, besonders die heutige mexikanische Jugend. Noch vor dreissig Jahren, als ich in Santa Fe mit den Spaniern bekannt wurde, war es ein Vergnügen unter ihnen zu leben, denn es war ein edler Menschenschlag. Die alten Spanier sind es heute noch, aber die Jungen? Da ist die Sache anders. Die wollen tun, wie so viele europäische Abkömmlinge es machen und sehr oft nehmen sie die schlechten Eigenschaften der anderen an, anstatt das Gute sich zu eigen zu machen. Man soll keinem unnötigerweise eine Kugel in den Leib jagen, denn das macht böses Blut, und so wäre es auch viel gescheiter, auch dem Spanier, oder wie andere ihn nennen, dem Mexikaner, ein bischen mehr Liebe und Vernunft zu beweisen, anstatt ihn zu kritisieren. Man soll ihm auch Gelegenheit geben, sich als etwas zu fühlen. In meiner jahrelangen Arbeit habe ich gelernt, die Spanisch-Amerikaner gerne zu haben. Natürlich findet man Fehler vor, aber welche Nation hat keine Fehler? Dazu muss man bedenken, dass der Mexikaner nicht die Gelegenheit besass, sich auszubilden. Diejenigen, welche die Gelegenheit gehabt haben, sind ausgezeichnete Bürger und Leute, die wissen was sie wollen. Das Dumme an der Geschichte ist nur dies, es gibt zu viele Halb-Gebildete, die sich dann überheben und sehr bald hinunterfallen, wobei sie sich Arme und Beine zerbrechen. Auch wenn die Hautfarbe ein bischen dunkler ist, so will das nichts heissen, wenn nur ein charaktervolles Betragen ein menschliches Wesen kennzeichnet.

Der ganze von mir besorgte Sprengel umfasste etwa viertausend Quadratmeilen mit fünfzehn Ansiedlungen. Die Arbeit war grossartig, aber die Strapazen waren noch grossartiger. Da konnte man nicht im Auto fahren. Entweder musste alles zu Pferd oder im Buggy abgemacht werden. Ich erinnere mich noch meiner ersten grossen Reise. Der alte Sakristan und ich fuhren am ersten Tage etwa dreissig Meilen im Buggy und kamen

gegen Abend an. Es war ein sehr armer Ort, aber gute Leute. Die gaben mir das Beste des Besten. An dem Tage machte ich meine erste Erfahrung. Ich hatte keinen Lunch mitgenommen, denn ich war sicher, dass die Leute mir zu essen geben würden. Die waren nur zu froh, mir das Beste zu geben, und als es aufgetragen wurde, hätte ich fast laut ausgerufen: Himmlische Heerscharen, was ist denn das? Da lag die Geschichte auf dem Tische, zwei schwarz-rote und braune Kügelchen. Um mich nicht länger darüber aufzuhalten: es waren Kalbsnieren, und die mussten wenigstens eine Woche alt gewesen sein. Warum ich diesen Verdacht hegte, will ich hier nicht auseinanderzusetzen. Ich musste mich beeilen, vom Tische aufzustehen, und ich habe mich gar nicht mehr ums Essen gekümmert. Wenn ich heute noch daran denke, so wird es mir fast schwarz vor den Augen.

Auf diese Dosis folgte noch etwas anders. Gerade als die Dunkelheit anbrach, kam ein Mann aus einem anderen Orte angeritten und frug mich, ob ich der neue Pfarrer sei. Das tat mir im Herzen wohl, denn als Pfarrer betitelt zu werden, tut einer reinen Menschenseele gut. So vergass ich denn die Nierenknödel für einen Augenblick, aber es wurde mir bunt vor den Augen, als der Mann mir breitspurig erklärte, dass fünf und zwanzig Meilen weiter ein Kranker auf mich warte und es habe Eile. Mein Sakristan, der inzwischen sich an den Nierenknödel gestärkt hatte, kam hinzu und schüttelte bedenklich seinen grauen Kopf, und bedeutete mir, dass er schon lange nicht mehr an dem Orte gewesen sei, und den Weg nicht mehr kenne. Ein Krankenruf ist ein Krankenruf, und der muss gemacht werden und wenn wir es zu Fuss machen müssen. Damit schwang sich der Bote auf sein Pferd und gallopierte weiter. Wäre ich nun nicht so dumm gewesen, so wäre es besser für uns abgegangen, denn der hätte uns den Weg zeigen können. Also wurde wieder angespannt und wir fuhren los. Von diesen Wegen kann man sich überhaupt keinen Begriff machen, denn es sind gar keine Wege und dazu wurde es bald dunkel. Langsam und immer langsamer ging es vorwärts, und dazu war es kalt in dem offenen Buggy. Ein Wärmeapparat glaube ich war damals noch nicht erfunden worden für ein offenes Buggy, sonst hätte ich mir nach dieser Reise sicher einen gekauft. Wir fuhren über alles mögliche und durch alles mögliche, und oft lehnte das Buggy sich so zur Seite, dass wir fast umschlugen. Dann ging es wieder durch ausgetrocknete Wasserläufe, über Furchen und Gräben. Oft stieg ich aus und mit einem Zündhölzchen

schaute ich nach, ob noch wirklich ein Weg da sei; oft ging ich auf gefährlichen Pfaden vor dem Wagen her — das war aber eine dumme Geschichte. Schliesslich kamen wir lange nach Mitternacht auf einem einsamen Gehöft an und da war der Kranke. Essen konnte ich nicht, denn am Morgen musste ich im ersten Ort Gottesdienst halten, und dahin musste ich natürlich wieder zurück. Fehlen durfte ich nicht, denn sonst würden die Leute umsonst zur Kirche gekommen sein. Ein Stündchen wurde gerastet und um vier Uhr morgens ging es wieder zurück. Zum guten Glück hatten mir die Nierenknödel den Appetit verdorben. Als es Tag wurde, konnten wir sehen und etwas flotter fahren und um neun Uhr kamen wir totmüde an und dann musste ich noch Gottesdienst halten. Ausserdem war es mein erster Besuch an dem Ort und ich wollte einen guten Eindruck auf die Leute machen, die zerstreut auf ihren Farmen wohnten und von weither gekommen waren, um den neuen Herrn Pfarrer kennen zu lernen. Während der Predigt sah ich unter meinen Pfarrkindern auch die alte Mutter sitzen; die war ungefähr hundert Jahre alt, es war dieselbe, die mir abends vorher die Knödel serviert hatte und da kam mir alles wieder in den Sinn und mein Magen, wie ich fühlen konnte, fing an zusammen zu schrumpfen und so musste ich die Predigt für das erste Mal etwas kürzer machen. Eindruck muss ich aber doch gemacht haben, denn als alles vorbei war kamen die Leute in die Sakristei und schüttelten mir bedächtig die Hand. Zu guter Letzt kam die alte Mutter auch und erkundigte sich ob ich denn jetzt kein Frühstück nehme, aber ich war sehr höflich in meiner Antwort und sagte, dieses alles sei meine erste Erfahrung und dass ich deshalb keinen guten Appetit habe. Dann fragte sie mich, wo ich denn geschlafen hätte. Da habe ich ihr die ganze nächtliche Reise erklären müssen und darauf sagte sie am Schlusse, das nächste Mal müsse ich in ihrem Hause schlafen. Da habe ich mich aber schön bedankt. Von da an bis zu einer gewissen Zeit, bis ich alle meine Plätze und Kapellen besucht hatte, habe ich ein Feldbett mitgenommen — für den Notfall, und es war eine gute Idee. Das war ein Leben wie Gott in Frankreich, wo er es nicht allzugut hatte.

Als ich alle Plätze kannte, habe ich das ganz schön eingerichtet. In drei Plätzen hatte ich immer die beste Verpflegung und mein eignes Zimmer und auch gute Kost. Da konnte man sich schon ausruhen nach langer Fahrt, wenn nicht im Sommer die Flöhe gewesen wären. Im Winter halten die ja ihren Winterschlaf, aber wenn das

Bett durch die Körperwärme warm wird, so wollen die Tierchen auch warm werden und die haben gar kein Gewissen, wenn sie sich am menschlichen Körper erwärmen wollen. Die haben dann keine Nachsicht und stören sich nicht daran, ob es die müden Glieder eines Pfarrers sind oder nicht. Auf den meisten Missionen habe ich es einfach so gemacht. Ich habe mir die Sakristei nach und nach auf jedem Platze wohnlich eingerichtet und eiserne Betten gekauft, und jedes mit einer Matratze versehen. Dazu habe ich eiserne Waschgestelle und zwei Stühle in jede Sakristei gesetzt. Mein treuer Begleiter schlief oft im nächsten Hause, aber schliesslich gefiel ihm das auch nicht so sehr und auf einer geliehenen Matratze schlief er an meiner Seite auf dem Boden. Eines Nachts kam ich unerwartet auf einer Station an und wollte da bleiben bis zum folgenden Morgen, um dann weiter zu fahren. Wir hielten vor der Sakristeitüre an und ich sprang gleich aus dem Buggy, um in die Sakristei zu gehen. Zu meinem Erstaunen war die Tür offen und ahnungslos trat ich ein, zündete ein Streichhölzchen an, um nach der Lampe zu schauen. Ich wäre fast wie Lot's Weib in eine Salzsäule verwandelt worden — da lag jemand in meinem Bette.

(Fortsetzung folgt)

Contributions for the Library

General Library

THE B. F. GOODRICH COMPANY, Ohio: Bricks Without Straw, The Story of Synthetic Rubber, Akron, Ohio.—REV. MARCELLINE MOTZ, S.D.S., Wis.: Dubois, Abbe J. A. Hindu Manners, Customs and Ceremonies, Oxford, 1906.—HON. JOHN J. COCHRAN, Washington, D. C.: American Merchant Marine Conference Proceedings, Vol. X, 1944, New York, 1945; Kimmel, Lewis H., Post-war Fiscal Requirements, Washington, D. C., 1945.

Documents and Manuscripts

MR. MICHAEL B. MENNIGES, Mo.: Photostatic copies of two contracts entered into by the Society for the Protection of German Emigrants to Texas and two individuals in 1846. Also copy of extracts from the parish records, signed by the Catholic pastor, attesting that the emigrant John Henry Schaefer, a locksmith, and his family, were Catholics. The same document for John Jost. Wagener.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$25; CWU of Brooklyn, N. Y., \$10; Kansas Branch, CCV, \$3; Rev. M. P. O'Sullivan, Calif., \$5; Total to including September 19, 1945, \$43.00.

Donations to Central Bureau

Previously reported, \$11.25; C. Schumacher, Pa., \$1; Rt. Rev. Msgr. B. Hilgenberg, Ill., \$1; Total to including September 19, 1945, \$13.25.

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Central Bureau Expansion Fund

Previously reported, \$350.00; Balance for "In Memoriam," Rev. Herman J. Holzhauer, Wisc., \$75; Jos. J. Porta, Pa., a/c Life Membership \$25; John Eibeck, Pa., a/c Life Membership, \$25; E. Weiss, Conn., \$8; Albert J. Sattler, N. Y., a/c Life Membership, \$25; Rev. M. M. Hoffman, Chaplain, Lt. Col., Mo., \$30; Total to including September 19, 1945, \$538.00.

Catholic Missions

Previously reported, \$1,515.00; Rev. Jos. A. Vogelweid, Mo., \$324; St. Elizabeth Guild, N. Y., \$20; Pittsburgh Dist., CWU, Pa., \$10; Mrs. G. Wollschlager, Conn., \$4; F. P. K., Mo., \$3; Hudson County Branch, CCV of A. N. J., \$10; S. Stuve, Mo., \$1; Troy Branch, NCWU, N. Y., \$7.90; Kansas Branch, CCV, \$7; Rev. Jos. Hensbach, So. Dak., \$25; J. G. M., Mo., \$1; CWU, New York, Inc., \$5; St. Boniface Soc., New Haven, Conn., \$20; Total to including September 19, 1945, \$1,942.90.

Chaplains' Aid Fund

Previously reported, \$1,371.75; Penny Collection, St. Francis de Sales Ben. Soc., St. Louis, \$5.22; Holy Trinity Parish, Passaic, N. J., \$20; District League, CWU of St. Louis, \$5.75; Henry Schroer, Calif., \$5; August Petry, Calif., \$5; V. Rev. P. J. Tecklenburg, Ill., \$5; Rev. Jos. Hensbach, So. Dak., \$10; Chaplain P. W. Rice, Calif., \$3; CWU of New York, Inc., \$25; Total to including September 19, 1945, \$1,455.72.

Gifts in Kind

were received from the following men and organizations of men (including all receipts of September 19, 1945):

Wearing Apparel, From: Rev. Leo P. Henkel, Ill. (2 cartons clothing); CWU, St. Francis Parish, Munhall, Pa. (13 boxes clothing); S. Stuve, Mo. (clothing, shoes); Estate of V. Rev. F. Kueper, Booneville, Mo. (clothing).

Books, From: Rev. Jos. P. Rewinkel, Conn. (9 books).

Magazines and Newspapers, From: S. Stuve, Mo. (magazines and newspapers).